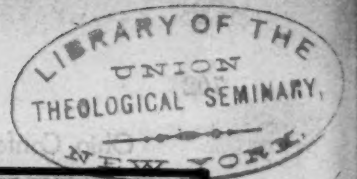


President Hyde on the Negro Problem

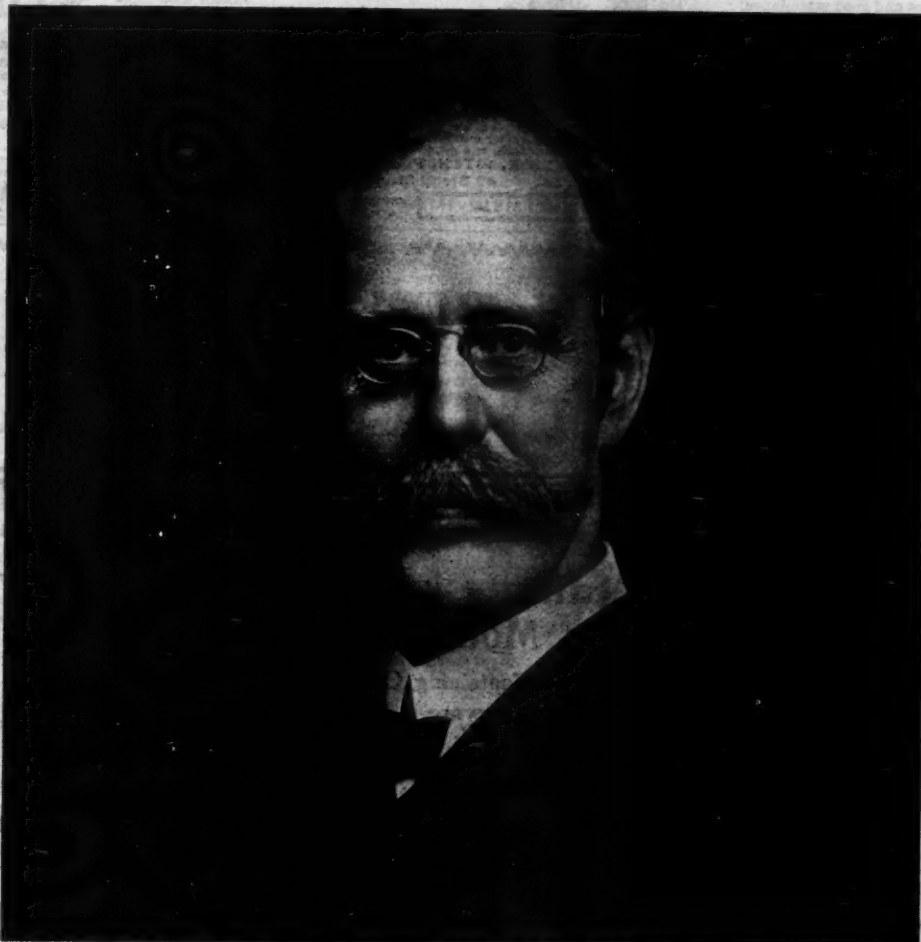


THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

21 May 1904

Number 21



REV. W. D. MACKENZIE, D. D.

Who is to be inaugurated President of Hartford Theological Seminary next week

New York

The Pilgrim Press
BOSTON

Chicago

Ohio Conferences

The spring conferences were well attended and to an unusual degree topical in their programs.

Central North, at Bellevue, considered Church Extension by Sunday school, Christian Endeavor, Catechetical Classes, Evangelism; Men In and Out of the Church; What the Church Can Do for the Social Life of the Community; The Revival in Bible Study; and heard Dr. McMillen, who began his ministry in this conference.

Central Ohio, as already reported, devoted itself to The Three Denominations which are considering a proposal to unite.

Cleveland had an all-missionary program, with opening address by Mr. Puddfoot, and a full session for state home missions, closing with A Forward Movement.

Marietta, meeting in the country with its smallest church, studied The Country Church: Peculiar Problems, Mutual Relations of City and Country, Evangelization of Country Districts, Congregationalism in the Country.

Medina did likewise, considering What the Country Church Has Accomplished; Present Problems and Opportunities; Future; Relation to Benevolences, and at the noon hour, Some Culinary Successes of the Country Church—general discussion!

Miami talked of Best Results in Prayer Meeting, Sunday School and Christian Endeavor; and heard A Word from the Pulpit to the Pew, and from the Pew to the Pulpit.

Plymouth Rock considered The Church in Action for the Evangelization of the World, toward Social Salvation, toward Individual Salvation, through Closeness of Fellowship as Seen in Benevolent Orders, to Our Next Door Neighbors, to Peoples of Foreign Lands.

Puritan, in the country, had a general program, with sustained interest and good attendance.

Toledo's topic was Practical Methods in Church Work, such as How to Get the Most from our Young People's Societies; Needful Reforms in the Sunday School; How to Enlist the Men; Business Methods in Church Work; Club Methods in Church Work; and with a noticeable deficiency of ministers, necessarily and providentially absent, had a pleasant and profitable meeting.

J. G. F.

Never settle upon anything as true because it is safer to hold it than not.—*Horace Bushnell*.

THE BISHOP OF LONDON, preaching at Westminster Abbey, said:

"I wonder if any of my hearers have read that remarkable work of fiction 'When It Was Dark.' The author paints in wonderful colors what would be the condition of the world if (as in the story is supposed to be the case) a conviction had come upon people that the Resurrection had never occurred."

FATHER IGNATIUS writes from Llanthoney Abbey:

"A story that should do much good. I have found it most interesting. I am particularly thankful for the true picture or exposure given of the plots and of the objects of the 'Higher Critics.' I hope that there may be many future editions."

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AN UNUSUAL CHAIR.—The inlaid, deep-seated Rocker advertised in another column today by the Paine Furniture Co., is one of the most remarkable bargains of this season. It is a chair which would ordinarily sell at \$25 or \$30, yet they offer it at only \$11. We urge our readers not to overlook this unusual announcement.

"A RAILROAD IDYL" is the title of a 9 in. x 12 in. brochure issued by the Passenger Department, Boston & Albany Railroad, which is a reprint of an illustrated and descriptive article from *Photo-Era*, and is devoted to artistic railroad landscapes in the Berkshire Hills. Copies of this pamphlet may be secured by those interested by inclosing stamp to A. S. Hanson, General Passenger Agent, Boston, Mass.

A NEW invention in the way of a brush has recently made its appearance which affords instant relief to all suffering from improper circulation or from disorders in any way traceable to the spine. It is appropriately called "The Spinal Brush." Ventilation keeps the air in circulation; the Spinal Brush keeps the blood in circulation. This brush can be purchased direct, or it will be sent postpaid on receipt of One Dollar by The Spinal Brush Company, 1133 Broadway, New York city.

WHAT smiles of admiration and pleasure the June bride or dainty housewife has when in a tour of her home she comes to her linen closet and shows with pride the many dainty remembrances from her friends or her latest purchases of dinner cloths and damask napkins. Every one appreciates the choice linen wear now to be found, while the buying and keeping of white linen is in itself an art. Today no one can find a more choice or dainty assortment of the latest linens and damasks than at the store of Shepard, Norwell Co., whose reliability for these has been known and proven for many years.

MOOSEHEAD IS FREE FROM ICE: MAINE IS READY FOR THE FISHERMEN.—Have you purchased a new fishing outfit? Have you selected your fishing grounds? Well, at last the lakes are clear. The ice left Moosehead last Monday. Sebago has been clear for quite a while. Black bass are sporting in Belgrade, and away down in Washington County in Grand Lake fishing has been in progress for two weeks. If you have any particular choice in regard to your species of fish, just signify your preference and get a Boston & Maine "Fishing and Hunting" booklet. You can get it for two cents, also accompanying it a book giving the fish and game laws of Northern New England and Canada. No sportsman can afford to be without these two booklets. Send a stamp to the General Passenger Department, Boston & Maine Railroad, Boston; they'll take care of you.

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and Christian World

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THE CONGREGATIONALIST

Saturday
21 May 1904

and Christian World

Volume LXXXIX
Number 21

Event and Comment

THE answer of the Westminster Assembly to the question, What is the chief end of man? does not seem to fit the changed thought and conditions of today. It should rather read—to magnify and enjoy ourselves all the days of our life. The chief end is amusement. To be happy is more than to be good or to do good. Granted that the amusements once thought sinful in themselves are now considered proper and that our intense life needs and must have far more of relief and diversion than the quiet ways of a hundred years ago, still has not the pendulum swung too far? It is a matter of proportion, but is not the proportion vastly and increasingly on the side of forgetting the great things of character and service and duty, and exalting the demand for selfish, personal enjoyment? The theater, the novel—not one in a year, but fifty-two at least—the Sunday newspaper, the passion for gaming, for excitement, for sensation all point one way. Ministers and devout men feel it and grieve.

May not the influence of the Christian Church be felt in restoring the proportion? Not by denouncing healthful recreation and amusement, nor attempting to bring back the theories and practices of old time, but by emphasizing the supreme call of humanity, of duty, of the Lord Christ for helpful service in the weary, troubled, sinful world around us. That will relegate the eating and drinking and merrymaking to its own inferior place. Even Christ pleased not himself and when we understand and practice his ideal of the true life, his joy shall be ours and our joy shall be full.

THE host of persons on this side the water who hope that Rev. G. Campbell Morgan will not yield to the persuasion of the Westminster Church, London, will find considerable encouragement in what he said to a representative of *The Congregationalist* just before he sailed last week Friday afternoon. The interview appears on page 712. We are glad that during the last few months he has been made aware of the warmth of feeling toward him in all parts of the country, and the notable success which has attended his recent meetings must assure him that he is peculiarly fitted for work on this side the water and that every year he remains here will witness a widening of his influence. We understand that although Dr. Morgan had been twice in Denver before his recent campaign there he never gained such a hold on the city as he did this time. On the Pacific coast, in Dayton, O., and

at Atlanta, Ga., results were equally noteworthy. Without neglecting the teaching side of his ministry, he is giving more attention to evangelism, and his recent sermons to the unconverted are said to have been marvels of argument and forceful appeal. We understand that three of our Congregational seminaries are eager to have Dr. Morgan spend a month every year with them. This fact, together with the opportunities offered by the Northfield conferences, the village church there and the invitations from cities all over the land, ought to weigh heavily in the decision which Dr. Morgan will speedily make.

METHODIST Protestants will be the first of the three denominations to take action on the proposals for their union which were put forth last year. The General Conference is to meet next week. A report of the proceedings by our special correspondent will be published in *The Congregationalist*. Thus far the disposition in that body has been strongly in favor of union. Eighteen conferences have approved it by official action, four have discussed it favorably and seven have taken no vote on it. No formal vote against union has been recorded in any conference. The *Methodist Protestant* says: "In the essential things there is little to concede by either party in the tripartite movement. In the details there is abundant room for concession and compromise on the part of them all. . . . For a union that will increase the effectiveness of the Church in winning men to Christ, in encouraging the means and the working forces of the Church, in extending mission work at home and abroad, we stand committed in the fear of God, and for no other. But such a union we believe God has in store for us, and if that be so, none of us can afford to stand in its way."

THE *Religious Telescope*, the newspaper of the United Brethren, prints the proposals of the joint committee of the three bodies, and points out that the first steps proposed are for effective federation, with the hope of ultimate unity, and that the question of organic union is not now directly before the churches. The United Brethren bishops have just issued their pastoral address in which, referring to this movement, they say, "Believing, as we do, that this spirit of federation is begotten of God, we look upon it with great favor." Many of their conferences have voted in favor and none against it. The same is true of Congregationalists. So far as we

know, no action against the movement has been taken in any of our conferences. All this is only tentative, an expression of approval of the proposal, not of adoption of a method of accomplishing it. The prospect thus far is wholly encouraging for federation which may result ultimately in organic union.

WE have already referred to notable gatherings in various parts of the country due rather to the faithful work of pastors and the ordinary ministries and agencies of the church than to outside influences. Another conspicuous illustration is that of Pilgrim Church in Cleveland, O., which on the first Sunday in May received 124 new members, 108 on confession. In a private letter Rev. C. S. Mills, the pastor, writes: "If this result had been reached by some sudden spasm, or as the harvest of 'revival' meetings, it would perhaps occasion no special word, but it is absolutely the fruit of our life and work, not an extra meeting held except to meet inquirers. Thus it becomes significant of the force of certain methods and agencies much in the public mind: *e. g.*, the influence of the Christian year with the observance of the Lenten season, Christian nurture classes, the Sunday school as an evangelistic agency, the development of church atmosphere, the work of a church in and for its local community and the type of work which has been known as Institutional, a name which we all deprecate because it has been so misunderstood." We notice in the list of new accessions many names that have a decidedly foreign savor. It is good that in a city like Cleveland where Germans, Poles and Hungarians constitute so large a proportion of the population, a Congregational church which represents the best sort of institutional work has succeeded in registering such a success. It is now the largest English-speaking Protestant church in the city and its present membership, 1,074, makes it the largest church of our order between Brooklyn and Oakland, Cal.

PRESIDENT PATTON of Princeton Theological Seminary has advised the graduates to take country rather than city parishes. He says they would be patronized less by the wealthy, and serve humanity more. He thinks that when Princeton gets the \$2,000,000 from the Winthrop estate it will be "the great center of religious training in the United States." Something more than money is needed, President Patton. Princeton has such an incorrigible way of opposing the thing

Mr. Morgan at the
Turning of the Ways

The United
Brethren View

Bright Dreams
for Princeton

which ultimately comes to pass that it would seem likelier that what President Patton desires would come were there a change of temperament. Every movement in the Presbyterian Church to secure greater unity within it, every movement to revise the Confession of Faith, all movements for unification of the Presbyterian fold have been doomed to meet Princeton's opposition. There, centers today, the most intense opposition to reunion with Cumberland Presbyterians, and President Patton is the most prominent figure in the American Bible League.

A Triumph of Persistence
THE American Bible Society is a very conservative body, but that it is not indifferent to public opinion is shown by its practically unanimous vote at its annual meeting last week in New York to circulate both the English and American forms of the Revised Version as well as the King James version, which up to this time has been the only translation which its constitution permitted it to distribute. Only one of its managers opposed the necessary amendment and apparently the secretaries are as ready as is President Gilman, who presided at this meeting, to take the forward step. The wonder now is that it was not taken earlier, or that the reasons the society has so long urged against it should be so frankly abandoned. It is simple justice to give credit to a modest Congregational clergyman, Rev. N. H. Egleston, recently of Washington, D. C., who resides now in Jamaica Plain, Mass., for his share in securing this tardy but eminently desirable outcome. Fifteen years ago he began a quiet propaganda in this direction. Our National Council at its meeting in Portland, Ore., six years ago, voted to send a strong overture to the Bible Society and various state bodies since then have expressed themselves in unmistakable terms, but in several instances it was Mr. Egleston's forethought that brought about such definite action, and his satisfaction in last week's outcome will be shared by all who believe that an organization with the aim of the Bible Society should be eager to spread abroad the most accurate translations of the Holy Scriptures. We have yet to learn whether the Bible Society itself will issue the new versions or make an arrangement with Thomas Nelson & Sons, who own the copyright. That house we understand is ready to furnish the new versions on terms advantageous to the Bible Society.

Y. M. C. A. Men Adjust Their Differences
WE are fortunate in having such a vivid report of the remarkable Y. M. C. A. Convention at Buffalo last week, from the pen of Secretary Barton of the American Board. We doubt whether since the famous American Board debates at Des Moines and Springfield there has been in a great religious assemblage in this country a more animated and extended discussion of a divisive question in regard to which feeling ran so high. But the spirit of the participants and the final outcome did credit to all concerned. The issue concerned the degree of supervision and initiative permissible to the International Committee as over against both the state and local organizations. Of late

years the extension of association work to colleges, railroads and great industrial plants has caused some friction with the regular town and city organizations. After an all-day debate, the committee of twenty-one appointed three years ago, carried its report by a vote of three to one and by an even larger majority on several amendments. The platform finally adopted is as follows:

State, provincial and international committees may, in exceptional cases and only while necessary, recognize, each for itself, provisional, railroad, army and navy, and, with the approval of the local association, industrial associations at points having local associations with which for the time being organic relations cannot be established or maintained.

In the supervision of work when established the same rule of conference and co-operation with state committees shall prevail as in all departments of association work.

It will be seen that this is a decided victory for centralization. Doubtless the fact that the International Committee has so efficiently administered the broad work of the association during the last few years, together with its far-reaching plans for the future, led the body of the delegates to refrain from curtailing its power.

Leveling Up the Average
HON. ELIHU ROOT, leader of the New York bar, ex-Secretary of War, and as large and statesmanlike a figure as the nation has produced of late, his only peer being Mr. Hay, the Secretary of State, addressed his fellow-lawyers last week. Contrasting present with former conditions in the legal profession he admitted the apparent decline of prestige, the apparent lack of great men, and the real diminution of the importance of the individual member of the profession whether serving as judge or advocate. He contended, however, that in essential worth of character and in mental acumen and competency for the duties of their time the lawyers of today did not fail in comparison with "the lawyers placed in the Walhalla of the bench." We believe that what Mr. Root says of the legal profession is true of the calling of the Christian ministry, and for precisely the same reasons. The valleys are filling up; peaks are not being decapitated. In a complex, varied world like today no man can loom up as large as men used to in a simpler time. The average of attainment among the laity and among the average clergy works against any such impression of vast learning, miraculous eloquence, and supernatural holiness as formerly invested the great divines.

Parallel Race Development
PRESIDENT HYDE of Bowdoin College on another page correctly describes the policy which seems to be agreed upon by Southern whites as to their relations with Negroes. It is segregation in schools, churches and all social relations, with parallel development. Those most friendly to the Negro race insist that they shall have their own institutions and be encouraged to make the most they can of them. At a conference of Yale graduates recently held in Birmingham, Ala., the chief reason why few Southern young men go to Yale was said to be that Negroes are admitted into the university on equal terms with whites.

"Plant another college for them," said a prominent Alabamian, "and let it grow to be in every respect equal to Yale, but keep it confined to colored youth." There are signs that educated Negroes are coming to be willing to accept this policy. The possible results of it as yet have had little attention. We recall no instance in history where two races have thus continued side by side peacefully under the same government. If the Negroes succeed in developing a civilization of their own approaching that of the whites in vigor and influence, what will follow? Can two rival races move forward side by side, without friction and collision? Already the young people of the two races regard each other with a growing aversion which causes anxiety to those who remember the more peaceful relations of the not distant past. The South is drifting toward phases of the race problem more perplexing and ominous than it has yet encountered. For the present it claims the right to work out its own solution, but this, we fear, will not be reached along the lines now chosen without grave peril to the unity and peace of the whole nation.

Gregorian Music
CARDINAL SATOLLI is coming to this country and Mgr. Falconio, the apostolic delegate of the pope in the United States, is bound for Rome. Gossip is rife as to the meaning of it all, and especially as to whether it has aught to do with a protest which the Catholic archbishops and bishops of this country have made against anything like a throughgoing, prompt enforcement of the pope's recent order respecting the exclusive use of the Gregorian chant in the churches. Cardinal Gibbons is reported as being one of those who believe that if the decree is mandatory it will not only eliminate women from participation in the music of the church but indirectly lessen its hold on women as a class. It would have been supposed that Pius X., aware of the criticism of his decree which exists, we learn, in Austria and Great Britain as well as here, would be politic, and that he would give a Fabian twist to his reform. But a new *motu proprio* on the subject, dated April 25, describing the efforts he is making to furnish freely to the Catholic world an official version of the liturgical Gregorian music, edited by the French Benedictine monks and revised by a commission especially appointed since the decree of Jan. 8, would seem to indicate that he is not to be diverted.

The Panama Canal Officials
PRESIDENT ROOSEVELT and his advisers have selected the War Department as the natural department under which the Panama Canal Commission shall do its work and makes its reports, hence Secretary Taft will be the responsible executive agent. Major General George W. Davis, army member of the commission, has been appointed governor of the zone which we have purchased, and will be in immediate control of operations. The chief engineer of the canal will be John Findley Wallace of Chicago, now general manager of the Illinois Central Railroad, the son of a United Presbyterian clergyman, who gives up a lar-

ger salary for the sake of linking his name with the greatest engineering feat of modern times, and for the sake of serving his country.

THE President's instructions to the commission through the War Department give it large power in military, civil and judicial matters.

No Lotteries Permitted

The personal property and religious rights of the inhabitants are safeguarded so far as they conform to principles of well-ordered and decent living. But idiots, insane folk, epileptics, paupers, criminals, professional beggars, persons afflicted with loathsome and contagious diseases, those convicted of felony, anarchists and all whom the commissioners may consider dangerous they have authority to exclude. Moreover, they are ordered to put an end to all lotteries and gambling devices within the territory we control. So far as modern science has made health possible in such a climate, it will be secured. The commissioners are empowered to make the territory they control as ideal as may be while the great task of building the canal is under way. The \$40,000,000 are on the way to Paris to pay the French Company for its title. American ownership is fixed, and the great work practically has begun.

THE deposits of individuals in the banks of Boston increased 5.7 per cent. during 1900-03. During the same period the deposits of Chicago increased 27.7, St. Louis 33, and San Francisco 35 per cent. Covering a longer period the net increase of the Boston banks' deposits during 1890-1903 has been 40 per cent., while Chicago's increase during the same period has been 134.8 per cent., St. Louis 449.4 and San Francisco's gain 603.1 per cent. Bank deposits reflect quite accurately the gain of wealth in a community and in a section. These statistics point a moral with respect to the giving of the future in Congregational circles.

RUSSIA'S peril in the far East has implications which her enemies in the near East are not overlooking. Neither the Armenians within or without the Russian empire have any love for Russia, and those within her borders have every reason to hate her. That he is a Christian has not saved the heretical Armenian from the iron hand of the orthodox Greek. On the other hand, Turkey sees clearly that with a shattering of Russian military prestige, with internal disorders such as Russia now faces, with waning respect for the military and diplomatic claims of the Slavic giant, she need not be as subservient to Russia as she has been of late. Consequently the situation for Russia, both in the Balkans and at Constantinople is becoming grave, and Turkey is feeling freer to vent her spite against the Christian populations within her borders. Thus, if a dispatch from Bitlis be true, desperate fighting between Turks and Armenians has been going on of late in the Sassoun district, in which the Armenians have not been craven or handicapped for lack of arms with which to

fight. To kill 900 Armenians has involved the loss, it is said, of 700 Turks. Commenting on the deplorable situation in the mountainous districts where this fighting is going on, the *New York Times* says significantly:

The only gleams of hope and happiness among these unfortunate relics of ancient races, nations and tribes, singularly enough, proceed from the United States. The American missionaries have been wise enough to avoid making converts, confining their work to schools and helpful advice and to the great example of their own hard-working simple lives.

LATEST reports by letter from Protestant missionaries in North Korea show that they are withdrawing partially from the outpost stations, or were doing so when the letters were written. Now that the scene of fighting is beyond the Yalu and now that Japan is in full control of Northern Korea possibly work may have been resumed, even though conditions are still trying and perilous. Both Russia and Japan have succeeded in placing loans, Russia in Europe in the main, Japan in England and the United States, the loan being oversubscribed twenty-six times in London. A lien on the imperial revenue guarantees the loan to Japan, a condition imposed by the Western bankers and not altogether pleasing to the proud Oriental people. It is for a relatively small sum (\$50,000,000) and will not be used for war expense in Asia, but rather for settling accounts for purchases in this country and Europe as the war goes on. Revenue derived from increased taxation is expected to keep the Mikado's treasury full. The Japanese have suffered a minor naval loss, quite insignificant compared with her past gains. Her military program unfolds with celerity and power, the main Russian forces under General Kuropatkin now being flanked by the three divisions of the Japanese forces, and a great battle impending in the vicinity of Liao-Yang.

IT is clear now to most English, French and American authorities in military tactics that Russia has no such numerical strength as has been claimed; that she is outclassed in artillery, infantry and commissariat, and possibly in cavalry; that her generals have not profited much by recent military knowledge; and that severe disaster awaits her on land. Port Arthur and the city of Dalny have not been completely invested by the Japanese because of tactical ends to be gained elsewhere, but they can be so dealt with at any time that Japan cares to act. We doubt whether the Russians have destroyed all the city of Dalny built so recently at an expense of \$25,000,000, but they probably have destroyed the wharves and the stores, the former because they would facilitate the Japanese disembarking, the latter for obvious reasons. China's position in the near future is giving Russia considerable anxiety, as the best military forces in the Chinese empire are massed along the northern border. Both Japan and the United States are doing their best by diplomatic pressure to induce China to maintain neutrality. She has everything to

gain by prudence and restraint. Japan by use of power, and Japan, the United States and Great Britain by diplomacy can do more for her now and in the near future than she can possibly do for herself by taking up with fighting. Russia's real attitude toward the intrusion of China, in the light of her present task, it is not easy to see or state.

Hartford Seminary's New President

The inauguration next week of Dr. William Douglas Mackenzie as president of Hartford Theological Seminary gives us an occasion which we are glad to use to introduce him anew to readers of *The Congregationalist* by placing his portrait on our cover page.

President Mackenzie comes to the seminary in the full prime of his power. He brings an experience rarely fitting him for this new work. Sharing by birth and childhood the virile life of the English South African colonies and of the missionary spirit which goes forth to claim them, bearing the stamp in youth and training of conservative Scotch university life, having known the actual work of the ministry in fruitful pastoral service and having learned to teach by the discipline of teaching while learning America in the tense and manifold life of the metropolis of the West he comes now into the "new New England" to do the best work of his life in the service of the churches through the development of theological education.

As a teacher he deeply touches and impels his students. His mind is open-eyed and wide-ranging. His faith is sure and strong. His sympathies are quick in response to the needs of men. He fills well the need of the present-day student for the ministry for a teacher of theology who can both teach and inspire.

He finds Hartford Seminary strong in its warm welcome of his coming. Through the far-visioned work of his predecessor, Dr. Hartranft, it has come to live in the present and to face boldly the future without breaking with its past. There is continuity in its history but that continuity is not bondage. The evangelical temper, the practical aim and the spiritual vision are here joined with accuracy of scholarship, breadth of outlook and boldness of action. The faculty is well chosen and excellently organized. As an athletic student would put it, "its team work is great." The equipment is good and is just sufficiently pressed by the life of the institution to create a healthful demand for enlargement.

To the work of teaching President Mackenzie comes now to add that of administration. The friends of the seminary cannot but cherish high hopes of the future. They are confident that the service of the churches will still be the aim of its work. They believe that to this end no need of the field for new methods and new departments of instruction will be neglected. They look for increased emphasis in the seminary training upon the preparation for preaching as the pre-eminent and the essential element in the work of the ministry.

It is believed by many that the independent school of theology has an increas-

ing vocation in the work of the Church of Christ in this country. Its genesis was in the need of the people. Its justification must ever be found there. The friends of Hartford Seminary believe that in its new president they have found a man who can sense that need in this present day and can shape his work to meet it.

The Elizabeth Peabody Centenary

In the list of great American educators the name of Elizabeth Peabody must always have an honored place. As the founder of the first public kindergarten she was the pioneer, as she was long the enthusiastic promoter of a movement which has had a profound influence on our national life. To the history of literary America she belongs both by her own writings, which have their own importance, and as the friend and central point of meeting for many of the leaders of thought in New England at a time when the New England literary leadership was beyond question. The remembrance of the centenary of her birth makes, therefore, a wide appeal. It centers naturally in the kindergarten settlement called by her name which expresses in practical ministry to the poor and mainly foreign-born children of Boston the helpfulness of her own thought and life.

So long as Miss Peabody lived she was a power, in part by her unflinching enthusiasm for causes which appealed to her large and kindly heart and in part by her unusual genius for friendship. She knew and corresponded with the thought leaders of two continents. In the schools which she taught some of the leading minds of Massachusetts began their life training. Of her two sisters, one was the wife of Horace Mann and the other of Nathaniel Hawthorne. Her bookstore in Boston became the exchange for wits. She was interested and influential in all the reform movements of her day. And, best of all, behind her moral enthusiasms and intellectual powers was a character so self-forgetting that it drew and held the admiration of those who knew her. Mrs. Elizabeth D. Cheney in her article on Miss Peabody in the *May Kindergarten Review* expresses her later position by saying that in her old age she was generally known as "the grandmother of Boston."

The foundation of Miss Peabody's powers of helpfulness was laid in careful home training. Her father, who was a physician, taught her Latin and Greek and she added the modern languages for her own pleasure. Does any father now find time to teach his daughters the classic tongues? She began to study Polish at sixty, when her sympathies were directed toward the wrongs of Poland. Her devotion to helping others did not always result in careful provision for her own needs and in her later years she was in part dependent for comfort on the delicately offered provision of her friends and former pupils. Mrs. Julia Ward Howe reports that she once said to her: "It is now fifty years since I and Mr. — (a multi millionaire) came to Boston, to seek our fortunes. And I am happier than he, for I am supported today by a contribution made by my former pupils!"

The words are characteristic both of a

dignity which knew how to receive gracefully as well as to give lavishly and of her sense of the proportion of values and opportunities in life.

Corporation Ethics

"Men of the most exemplary personal morality and piety can act in business matters with the callous unscrupulousness of Dyak headhunters." That is a stray sentence from a newspaper. Is there any truth in it? Yes, although one has to question whether one who is socially immoral can remain personally exemplary long, and whether genuine piety and cruelty bloom season after season from the same stalk.

Consider the case of the transportation companies of the country, whose practice of special rebates to and differentiation between shippers as set forth in Miss Tarbell's history of the Standard Oil Company and as denounced by Judge Gaynor in his address before the American Social Science Association last week, is seen to have been a crime. The presidents and managers of these companies and their directors probably have never been before police justices for any infringement of law as between person and person. But as officials of a corporation they have defied national and state laws, wrecked the small trader for the sake of the great one, put dividends above rectitude, and hastened the movement away from the historic individualism of America toward the socialism of Europe and Australia.

Consider the case of the managers of telegraph and telephone companies in New York city shown to be in league with proprietors of gambling establishments, whom District Attorney Jerome, Police Commissioner McAdoo and the press of the country are now pillorying as law breakers. They are prominent, many of them as donors to churches, colleges, hospitals and divinity schools. They are elders in New York churches and trustees of synagogues. They would lose a fortune rather than default in payment of obligations as trustees and brokers for wards and clients. But as directors they are either culpably ignorant of what is done by subordinate officials to gain revenue or else they overlook it, or justify it as legally permissible and not at variance with the code of ethics of the street.

These are two concrete instances of what is now a general diffused problem wherever the artificial person known as the corporation has increased in relative power over the natural person, doing business singly or in firms. Vast increase of material wealth has come with the new creature of law no doubt; but that any corresponding ethical gain to society has come with it is doubtful. As one contemplates the facts of today one cannot but recall the Frankenstein of Mrs. Shelley's romance—the creature powerful but soulless, the creature imperiling the life of its creator.

Indictment of the ethics of corporations comes to-day not only from men like Messrs. Hearst and Bryan, not only from fearless investigators like Miss Tarbell, J. Lincoln Steffens and Ray Stannard Baker, not only from radical judges like Judge Gaynor. You find it in so recent a book as *Freedom and Responsibility* by

President Hadley of Yale, whose standing as an economist and a thinker on problems of social ethics makes his word weighty, and whose position as head of a great Christian university lends force to his indictment.

He says that the facts and the evils connected with the management of corporate trusts are notorious, that they are managed on a distinctly lower level than are private business affairs. He points out that under the law as it now is the delinquencies of corporation managers are far more difficult to stop and punish than are similar acts by individuals. He registers the opinion that there is a growing dissatisfaction with commercial ethics, and he points out that the remedies needed are both legal and moral.

With the legal remedies for the situation the Church as such has comparatively little to do save as individual Christians serve as lawmakers and executives to enforce law. But with creating the moral opinion which will bring commercial law up nearer the law governing individual relations, which will cause directors and officials of corporations to consider their duties as directors as those of trustees for society at large as well as trustees for the interests of stockholders, which will make a business man as loathe to bribe a legislator as to pick a pocket, the Church has much to do.

The clergy have their duty as prophets and censors; the laity with the clergy have their duties in enforcing discipline within the church. Expulsion from Christian circles of men proved to be guilty of defying the Inter-State Commerce law, of corrupting legislatures, of deriving revenue from gamblers, and the like offenses would do more to tone up both the world and the Church than almost any other thing just now. One reason for institutional religion's relative impotency today is its laxity of discipline.

The real sinners are the public, as President Hadley points out. "Law," he says, "will not reach these evils—at least until the community had modified its moral conceptions as well as its legal ones. A law which attempts to do more than the moral sense of the community really desires, and which undertakes to punish corporations for doing on a large scale things which people tolerate when done on a smaller scale, will inevitably become a dead letter." Hence it is that the Church must educate public opinion, not only by theoretical proclamation of what it believes to be the right, but by stricter discipline within its own borders.

The Reaction Toward Mysticism

With the article in the *Home on Christina Rossetti* this week we bring to an end our series on the *Women Mystics*. Perhaps the appearance of such articles at all may be taken as symptomatic. For the current interest in Mysticism is unmistakable. It is singular in such an intensely commercial age; and yet perhaps it arises precisely in reaction to the universal over-emphasis on the things of this world. It is not unreasonable to see the guiding hand of Providence in the perpetual action and reaction of religious opinion, this oscillation between opposite sentiments and types, which keeps us comprehensive and sane.

The brief and hostile article on Mysticism in the *Encyclopedia Britannica*, written by Professor Seth about twenty years ago, marks the state of opinion then. At that time there was only one important book in English on the subject, Vaughan's *Hours with the Mystics*, the dying effort of a brilliant young man, which saw the light in 1860 and afterward went out of print. Up to comparatively recent years the mystical point of view was either neglected by English and American thinkers or touched upon with ill-disguised contempt as impossible to people of common sense.

The reaction has come like a full tide. In 1891 the Glasgow Gifford Lectures by Principal Caird on the Fundamental Ideas of Christianity presented with keen logical analysis an essentially mystical interpretation of religion. In 1899 the Bampton Lectures at Oxford (the titles of these lectures for over a century fairly indicating the current of English thought) were delivered by W. R. Inge on Christian Mysticism. Later Prof. William James's Gifford Lectures on Varieties of Religious Experience gave mysticism its first important psychological recognition. Récejac's difficult and suggestive discussion of the Philosophy of Mysticism has been translated from the French. And last year appeared Rev. Arthur Devine's huge *Manual of Mystical Theology* written from the Roman Catholic point of view. So it is no longer the day of contempt. The mystics are coming into their own. And it is beginning to be suspected that true religion as given us in the words of Christ, and at more length in the teachings of Paul and especially of John, is not a little mystical.

The difficulty with historical mysticism is that frequently it has been associated with all kinds of repellant vagaries. But these are not essential and it should not be judged by them. The essential characteristics of mystical religion, as Prof. G. P. Fisher says, are "the indwelling of God in the soul, elevated to a holy calm by the consciousness of his presence; absolute self-renunciation and the absorption of the human will into the divine." In a word, it is the immediate communion of the soul with God.

That is the chief point in common between St. Teresa, Madame Guyon, Eugénie de Guérin and Christina Rossetti, women who were widely unlike. In environment, training, temper, experience and work they differed extraordinarily. But they all knew the "interior life," the secret intimacy of the humble soul with the Most High.

St. Teresa was a masterful business woman who planned great things and achieved them; Madame Guyon was an enthusiast unequal to success, but able to sing in prison; Eugénie de Guérin was a sentimentalist reaching out after great experiences, but never quite arriving at them; Miss Rossetti was a dreamer who combined extraordinary imaginative facility with the quiet conventional life of a respectable English woman.

But each knew God for herself. And it is interesting to note that it was "by the thorn road and none other" that the "mount of vision" was won—by years of spiritual aridity and disappointment or unhappy marriage or death in the home circle or disappointed love. These royal

souls illustrate the old truth that those who are near to God are most likely to be such as have come up out of great tribulation. Lives that are all sunshine seem not to be driven to demand those deeper joys which await the burdened. As Campbell Morgan so constantly reiterates, we must first die in a sense before we find the highest life.

It is worth noting that the reason why we know these women and not the great number of others like them the centuries must have seen, is that each of these wrote a book. They did their life work, great or small; in due time went the way of all the earth, and left to us the heritage we receive from all good souls through the influences, traditions and institutions which society embodies. But in the case of these we get more; through the printed page though they be dead yet they speak to us, and in *The Foundations*, *The Torrents*, the *Journal*, and the *Poems* we are face to face still with these rare spirits whose garments seem to be redolent of the air of Paradise.

One can easily overvalue (and also undervalue) these or any other types of Christian character. None is perfect. The best give but fragmentary reflections of the heavenly splendor. But in every one of them something of the possession and manifestation of the divine is discernible. The glory of humanity is that in spite of its limitations and weaknesses it has the capacity truly to know and to reveal God.

The Ambition of a Friend

Among the friendships of the New Testament the most notable perhaps is that between John and Peter. James and Andrew are little more than names upon the record, but in immediate companionship with our Lord and closest personal intimacy, both in the Gospels and in the Acts, Peter and John stand side by side. It was a friendship which we may be sure was cemented by differences of temperament. Peter was not only a man of quick impulses, but also of quick speech. John, with all his resources of vital energy, was slow of speech, a good listener and one who brooded over thoughts and events, reshaping them for final utterances in the recesses of his own soul.

In John, however, our Lord had a pupil not less self-confident, because self-confidence only now and then came to speech. It may have been James—more probably it was the mother of James who thought her two sons competent to fill places at the right hand and at the left of the King. But we may be sure that this confidence expressed John's feeling also. When our Lord called him a son of thunder he may have thought of the fact that thunder is seldom heard, as well as the fact that when it rolls all men note its speaking. Christ recognized John's capacity and power. He recognized also that for the purposes of the kingdom that power must be matured in meditation and directed by a love and self-devotion deeper than is common even among Christian men.

These are lessons from Christ's training of his dearest friend. Power, intellectual, emotional and executive, must be matured in experience, directed from above and put at the service of a pure and over-mastering affection. If Christ

showed most of himself to John in the intimacy of personal friendship, it is from John in the maturity of his long life experience that we have learned most of the spirit of the Master.

Our own self-confidence may be put too quickly to the test of action. The kindest, as well as the most practical training which Christ can give often takes the form of an evident and disappointing postponement of opportunity. It was so with the beloved disciple. It is not until Peter and Paul have disappeared from the world's theater that we find John in the position of the Church's chief surviving witness. Our energies are God's instruments. Let us use them as he gives us opportunity. But let us not distrust God for his postponements, which may be only opportunities of ripening for a larger and a deeper work.

Our Handbook Topic for the Midweek Prayer Meeting, May 22-23. Luke 9: 46-56; Mark 10: 35-45; John 19: 23-27.

In Brief

There is a solution for the prayer meeting problem worth trying and that is prayer.

Oct. 21, Congregational Day at the World's Fair—jot that down on your memorandum.

If one can't be happy these golden May days we pity him when it comes to November or March.

The degree factories are preparing to turn out their annual grist. Send in your orders early, gentlemen, for doctorates of divinity.

Under certain circumstances we should think it would be more fun to be a Methodist bishop in youth or middle life than in old age.

We congratulate Negroes on their exclusion from the Bartenders' League. They will not lose any opportunity to win respect by being deprived of serving in liquor saloons.

What a singularly similar effect a trip South with the Ogden party has upon those honored to be included in it. That stanch old abolitionist, Colonel Higginson, seems to have returned with somewhat modified views on the Negro problem and just notice how it affected President Hyde.

Preparatory to transfer of property, agents of the insular bureau of engineering are at work surveying the 400,000 acres of agricultural land owned by the friars in the Philippines. They have done the work without any military protection, and with little or no interference by bandits.

Mr. McClure has been blackballed at a New York club because he has dared to expose corruption in high places, in his magazine. The boycott is a game that two can work, and there are thieves on a grand scale masquerading as godly gentlemen in New York city who ought to be ejected from clubs, and if from clubs, then from churches.

"We thank thee that we have machinery. Fill it with divine power," prayed Bishop Warren, at the opening of the Methodist Episcopal General Conference. "Help us to bear the white man's burden in the Philippines, and bring to a distracted people order, thought, language, high ideals and spiritual life." Candid! Concrete praying this.

Two Texan Baptists, both clergymen and both editors of religious journals were involved in a sensational shooting affray last week, on the way to the Baptist Convention at Nashville. They had mixed too much in politics;

personal feeling and litigation had followed. In some sections of our country it is evidently not safe for ministers to go to the annual religious assemblies armed with carnal weapons.

The New York *Evening Post* rightly attributes Stanley's evolution in character to the influence of David Livingstone, the great missionary, upon him. "Flippancy passed into seriousness," it says, "adventure became heroic undertaking. It was partly no doubt the spell of Africa upon Stanley, but it was also the quickening and invigoration of contact with Livingstone's lofty and farseeing soul."

The *Pilot* (Roman Catholic) of course believes that the present condition of laxity with respect to marriage and divorce among Protestants is an inevitable result of the Protestant Reformation, the denial of the sacramental quality of marriage and the substitution of the civil contract idea. But it welcomes the joint movement of fourteen Protestant denominations, to which we referred last week, as one toward Christian unity.

The resignation of the presidency of the American Red Cross Association by Miss Clara Barton renders it possible now to bring to pass a thorough reorganization of that valuable adjunct of military operations. We are behind some other nations in the equipment of our Red Cross forces, and below them in the esteem which the society has from the public. Miss Barton has a splendid record as a philanthropist; but as an executive officer, responsible for funds and bound to account for them, she has not been a success.

We hope to present on our cover page next week the face of Dr. J. G. Fraser, Ohio's retiring home missionary secretary, who, Congregationally speaking, is perhaps the most loved man in the state, if being loved by the largest number of people can make him so. This is no reflection on the other good people in Ohio, for Dr. Fraser's seventeen years' service among the churches has given him a unique opportunity for helpful acquaintance, which he has nobly improved. The appreciation of him will be written by Rev. Irving W. Metcalf.

Several presbyteries have voted to ask the Presbyterian General Assembly to transfer the department of Sunday school missions from the Publication Board to the Home Missionary Society. Similar action was taken by our National Council thirty years ago and the consequences proved so disastrous that eight years later the transfer was made back again with practically the unanimous approval of the denomination. It may be that conditions are different now. But it would be well worth while for the General Assembly to study the history of missionary Sunday school work of Congregationalists from 1874 to 1884.

It has been reported that the Methodist Episcopal Missionary Society had refused to accept a legacy left by a victim of the Iroquois Theater fire in Chicago because the donor was a Methodist layman transgressing the discipline of his church. The *Northwestern Advocate* explains that the legacy was declined partially because it was doubtful whether, conditions of the will being as they were, the society had legal authority to administer the bequest, and secondly, because acceptance involved payment of annuities. It says that laymen administering Methodist society funds are increasingly loath to accept bequests involving annuities.

At the recent convention of the diocese of western Massachusetts a canon creating a Sunday school commission was adopted, of which Section 3 reads: "It shall be the duty of the commission to study methods of Sunday school work; to conduct yearly at least one conference for the discussion of matters appertaining to this work; to give advice to Sunday schools whenever requested; and, in general,

to increase the efficiency of the Sunday schools of this diocese." Here is a wise provision put into organic law, which secures intelligent provision for culture of the young, development and supervision of Sunday school methods by the Protestant Episcopal Church acting as the mother and natural guardian.

Points Worth Noting in Church News

A large opportunity in Illinois churches for trained laywomen. (In and Around Chicago, page 724.)

A happy ecclesiastical family including a lucrative society of King's Daughters (From Franklin County, Mass., page 726.)

A good investment in the lumber regions of Maine and New Hampshire, where about 40,000 men winter (The Gospel in the Woods, page 713).

Work among Spaniards and Italians in New York city; consideration shown by a conference to the entertaining church. (Both Sides the Brooklyn Bridge, page 723.)

Pencilings

BY A PERIPATETIC

Mrs. Mary Baker Eddy is revealing to an expectant world the possibilities of humor that lie in a combination of infallibility, autocratic power and lack of a sense of humor. If I were Mr. Gilbert K. Chesterton I would say that if Mrs. Eddy had more humor she would not be so funny. Now, however, it is as if something were to come from nothing—humor from non-humor—the cosmos from the hand of agnostic Herbert Spencer. Behold her latest by-law, framed at Concord, promulgated in Boston and authoritative everywhere within her sect. It reads:

Members of the Mother Church shall not be made members of clubs or organizations, the Free Masons excepted, which exclude either sex, or are not named in the manual of the Mother Church. God separates the tares and the wheat to garner the latter in his storehouse.

The papacy hates secret societies, including the Masons. Mrs. Eddy bans women's clubs and men's fraternities, but exempts Masons. Personally I am so much of an individualist that my sympathies do not go out very gushingly to either of the banned groups which Roman and American pontifical authority bans has put on the ecclesiastical black list. Moreover, wife and I usually take our clubbings together, which conduces to mutual surgeon's bills if any harm comes—and I take it of course that it is this unity of spirit within the home which Mrs. Eddy has in mind by her decree. Surely nothing that makes for preservation of the home is to be made light of. But what I am interested in is that clause, "are not named in the manual of the Mother Church." Who will make up that list and what will the terms of admission to it be?

The American Social Science Association bids fair to have a new lease of life now that it has regular annual meetings in Boston, and Mr. John Graham Brooks is president. He knows where to get competent speakers, and what are the live issues of the day, and he has the leisure and ability to carry out his plans. I gathered from his presidential address that he has not much faith in the so-called "welfare" work of many modern captains of industry unless it is relieved from the patronage aspect, and unless the workmen are given a share in its administration. The American working man more and more resents anything like philanthropy and insists more and more on living his own life and formulating

his own policy. He demands Justice and is not much concerned with Love, real or pseudo.

Justice Gaynor of the Supreme Court of New York has been an interesting personage to me ever since he dealt so drastically with McKane, the Gravesend gambler and venal politician. His orbit as a jurist is by no means easily calculable and it is apparent from his argument before the Social Science Association last week that he is an old-fashioned individualist, just as President Eliot of Harvard is. But he has the virtue of being on the side of the people as over against the selfish few and his sincerity makes him a factor to be reckoned with in the life of the city of New York and the borough of Brooklyn. Moreover, when he comes to deal with the Trust Problem as he did the other night, he does it in a way to show that he has read history as well as law.

Naturally, being what he is, he does not favor Governmental ownership of the transportation companies of the country, but he does go a long way in demanding Governmental freight inspectors who will see that present Federal law is enforced. He had a wholesome word to say, too, on the possibilities wrapped up in present law adequately enforced rather than in trusting in new legislation. With an executive and judiciary enlightened or courageous enough to have tackled the great corporations there could have been sharp discipline long since. But better late than never, and backed by the Supreme Court's recent ruling, the Department of Commerce is now demanding production of books and accounts of the Pennsylvania anthracite coal roads.

A Country Church Number

Why not? Despite the drift to the cities, country churches are numerous and important, and we propose soon to devote a First-of-the-Month Number to their problems and interests. To make the issue concrete and suggestive we must have the help of pastors and workers in the country. Please send us then, brethren, during the next month in brief, condensed form, the results of experience along one or another of the lines suggested below:

What outlet do you provide for the social instinct of the people?

Do you sustain schoolhouse and neighborhood meetings, at what seasons of the year, and with what results?

Do you undertake special evangelistic services either in connection with other pastors or with an evangelist?

Do you believe in endowments for country churches?

To what extent and how do you work with other churches in the place?

What success have you had with new methods and systems in the Sunday school?

What other methods have you tried for recruiting the church?

How influential is your church as a moral force?

We shall publish this number about the time that city people begin to go into the country for their summer sojourn, and we should like to hear from them also.

With what kind of a reception do you meet when you attend country churches?

What good work have you seen in rural or seaside parishes?

How can city people help solve the country problem?

Discouragements there are, of course, in city as well as in country. We would not have them overlooked, but we would seek to present the hopeful side so far as facts warrant. We shall welcome also photographs of exceptionally attractive and typical rural churches.

Address Country Church Number, *The Congregationalist*.

**Impressions Gained on the
Trip with the Ogden
Party**

The Situation of the Negro at the South

By William DeWitt Hyde, President Bowdoin College

**A Plea for Co-operation
with Progressive South-
ern Whites**

Society in the South before the war was intensely aristocratic. Power was in the hands of the slave-holding class; and the poor whites and the Negroes were practically excluded from influence and power. Reconstruction after the war was an attempt to make a democratic society to order, by coercion from without. This was a contradiction in terms. One might as well unite in marriage two of the most incompatible people he could find; and then tell them to love each other, on penalty of being shot if they failed to live happily together. Freedom is the very essence of democracy. Unless it springs up from within, no power in heaven or on earth can impose it from without.

THE POLITICAL DISABILITIES OF THE NEGRO

The instant the Federal troops were withdrawn, the artificial semblance of democracy set up by reconstruction, which in reality was a most corrupt, extravagant and incompetent oligarchy, fell like a house of cards. Since 1877 the Negroes have been to all intents and purposes disfranchised. This was accomplished first by fraud and intimidation. But fraud reacts as disastrously upon those who practice it, as it does upon its victims. Devices learned in the school of injustice toward the Negroes, were coming to be used by one white faction against another. The very foundations of free government were threatened. As a way of escape from this intolerable position, the recent constitutional amendments were adopted; doing under the forms of law much the same thing as had previously been done by fraud and intimidation. The whites were given an initial advantage over the blacks; though ultimately the same tests are to be imposed on candidates for registration from both races.

This leaves the Negro today practically disfranchised by law; which is on the whole better than disfranchisement by violence and fraud. Though in the large discretion left to registration boards there remains ample opportunity for unjust discrimination against the colored man, still there are 15,000 registered Negro voters in Mississippi, 22,000 in South Carolina, and 23,000 in Virginia. The principle of suffrage based not on race, but on thrift and intelligence is recognized and embodied in the constitutions of the Southern States; even if in practice Negro suffrage thus far has not been allowed to count for much in the actual determination of elections.

While the present situation in this respect is not ideal, it is better than either of the three stages that preceded it—better than the rule of the slave-holding aristocracy, the rule of the reconstruction oligarchy, the rule of the combined aristocratic and democratic whites on the basis of avowed and systematic injustice. The present situation has the form of a genuine democracy, and, so far as the whites are concerned, its substance;

and it holds out, nominally and theoretically at least, the opportunity of participation in democratic government to such of the Negroes as shall prove their fitness to exercise this privilege. A fair administration of existing provisions would give the Negro in time as much political influence as he can use with credit to himself and profit to the community.

SEGREGATION THE PREVAILING POLICY

With reference to the social status of the Negro, the South has settled with practical unanimity upon the policy of segregation in church, school and society. Segregation and parallel development is the passionate creed of the white people of the South. That it involves hardship the reader of DuBois's book on *The Souls of Black Folk* is compelled to admit. But the problem of the father and mother of a family of children, in a community where half a dozen or a dozen scattered white families are in the midst of a hundred or more Negro families living in one-room cabins, many of whom are without the traditions, or even the instincts of what we call morality, is a very different problem from that of the family in the North contemplating the entertainment of a single guest for a day or two. We of the North might just as well undertake to reduce Mount Washington to the level of the sea with pickaxes and wheelbarrows as attempt to prevent the social inequality of the two races at the South. There are certainly more profitable directions in which our philanthropic interest in the Negroes can be turned.

Industrial and Christian education is the hopeful feature in the situation of the Negro at the South. The illiteracy of Negro males of voting age has been reduced from 88 per cent. in 1870 to 52 per cent. in 1900. There are 1,600,000 Negro children today in the public schools of the South. Alabama has doubled its appropriation for public schools within the past five years. Since 1880 the percentage of male illiterates has been reduced in Alabama from 49 to 32 per cent.; in Tennessee from 36 to 20 per cent.; in Georgia from 48 to 29 per cent.; in North Carolina from 46 to 27 per cent.; in Arkansas from 35 to 19 per cent. ;

LOCAL PRIDE BEING AROUSED

All through the South there is a vigorous and effective campaign for local taxation in support of public schools. Hitherto most of the money for the support of schools has been raised by the state and apportioned to the locality. One dollar raised on the ground and spent under the eye of the taxpayer for the education of his own children and the children of his neighbor is worth more than two dollars raised by state taxation and spent all over the state. Local taxation has made possible the splendid school system of the North. Local taxation is the first step toward developing adequate financial and devoted moral support for the public schools in the South. As soon

as that local support is developed to the full extent of its ability Federal aid may properly be invoked by the South to supplement the scanty resources of the sparsely settled rural districts. It must be remembered, too, that the policy of separate schools for white and black children, which is the settled policy of the South, entails a double or nearly double burden for the support of its schools.

AS TO THE A. M. A.

The Ogden party were unable to visit any of the schools of the American Missionary Association on our recent trip. The election of Rev. J. W. Cooper, D. D., as secretary brings to the service of this most useful association a man who thoroughly understands educational administration and also has a kindly and sympathetic appreciation of the traditions and conditions of the South. With his energetic and skillful supervision and the increasing individuality of the institutions connected with the association, both in respect to financial support and internal administration, the American Missionary Association may look forward to a most useful and honorable part in the creation of the new education in the South.

Industrial education, at such institutions as Hampton, Tuskegee and Calhoun, is a magnificent success. The work is thorough; the enthusiasm of the students is boundless; and the intellectual and spiritual results attained by the indirect approach through the muscles and hands are more satisfactory than those formerly attained by efforts aimed directly and exclusively at the head and the heart.

A SPLENDID INSTITUTION

At Calhoun we saw a most exquisite bit of New England refinement and culture transplanted into the very heart of the darkest section of the Black Belt. Decent and virtuous homes, owned by the Negroes; a dignified worship, with practical, ethical preaching and substantial Sunday school instruction; the fact admitted by not over sympathetic planters in the neighborhood that the Negroes had stopped stealing, together with the large audience that listened to six sermons in succession, by Boston, Brooklyn, New York and Providence bishops and pastors, with evident intelligence and appreciation, gave unmistakable evidence of the good work in this school settlement established by Miss Thorn and Miss Dillingham and in which Rev. Pitt Dillingham co-operates.

This Sunday, spent in talk with planters about the post office in the early morning, at church, the Negro church, Sunday school and class meeting in the forenoon, in the cabins of the Negroes and in the log cabin of the school at noon, in the schoolrooms and industrial departments of the school in the early afternoon, at the meeting in the grove later in the afternoon and in driving over plantations bought and divided up into their own homes by Negroes in the

early evening, with the colored man who had conducted the financial business and directed the agricultural development, left on the whole the most complete and hopeful picture of what Christian culture and devotion can do for, or rather *with* a colored community in a single decade.

THE SOUTH MUST TAKE THE LEAD

Two conclusions stand out clearly as the result of our observation of conditions in the South. First: the solution of the race question from this time forth must be worked out under the leadership of the intellectual, moral and social forces of the Southern people themselves. Northern interference, Northern assumptions, Northern prejudices, which in time past have wrought much good and much harm in the South, henceforth must give way to the honest convictions of the South. There remains much that is ignorant, irrational, perverse, brutal in the attitude of the lower classes of the whites toward the Negroes. On the other hand, among the better people of the South there is a kindliness, a sympathy, an intelligence, a self-sacrificing devotion, a patriotic fervor for a parallel development of both races which shall give scope for the highest capacities of each, that is full of promise, if not for the immediate present, yet for the near future. These leaders of Southern education, both white and black, deserve our hearty appreciation, our unqualified admiration, our cordial confidence, our generous material support.

RESPECT THE FACTS IN THE CASE

Second: The information which alone can make our support intelligent, is available in impartial and reliable form. The General Education Board, 54 William Street, New York, of which Dr. Wallace Buttrick is secretary, has gathered an immensely valuable and perfectly reliable mass of information about educational institutions and conditions at the South. Everything that a donor ought to know about a locality or an institution this board is prepared to furnish. Educational currency in the South is much depreciated. This board can tell us whether a given "college" or "university" is a needed and first-rate normal school or a superficial and superfluous competitor of institutions more honest and useful than itself. Every institution's accurate rating; every community's just and reasonable needs, can be ascertained at the cost of a postage stamp. There remains no excuse for the wasting of contributions in misdirected efforts, on sentimental grounds, for dishonest and unworthy ends. Intelligent leadership at the South; generous support from the North; and a reliable and efficient channel of communication between the two sections, together promise a substantial education for both races at the South, which is the imperative first step toward that economic efficiency, that moral steadiness, that political stability, that spiritual development which the white race of the entire Nation most earnestly desires for the Negro.

Bowdoin College, May 9.

States and has ten times more wealth. There is as large a proportion of the foreign born in Minnesota and North Dakota as in Massachusetts. In fact, the council ought to demonstrate that there is really no East or West, but that the denomination should care equally for its work everywhere, inasmuch as similar tasks are given to all.

LET THE WHOLE WORK BE KEPT IN VIEW

An increased responsibility for all its work should be a result of this meeting. For, as in the days before the Albany convention, we are still planting churches and allowing them to perish through inadequate supervision; organizing colleges and academies and allowing them to die of starvation or go into the hands of aliens. So Illinois College and Ripon College have both put themselves in the care of Presbyterian synods in the last year lest they die. In fact all our colleges are now depending largely upon Baptist, Presbyterian and Unitarian givers for their life.

Of Oberlin's recent gifts of \$600,000 probably not more than \$50,000 came from Congregationalists, and little from New England. In all our colleges there is the same story of neglect by the denomination. It should be one of the results of this gathering that in an increased denominational consciousness we shall have an increased denominational sense of responsibility to care for the missionary and educational work committed to us.

Such increased sense of responsibility will necessarily be a spiritual phenomenon which will have far-reaching beneficent results.

A Five-Minute Talk with Campbell Morgan

After searching through the three saloon decks of the mammoth liner Celtic last week Friday afternoon, a New York correspondent of *The Congregationalist* found Rev. Campbell Morgan in the midst of a group of friends and persuaded him to submit to a five minutes' interview.

"What can you say to *The Congregationalist* of results of your winter's work?"

"I will not know the results of the winter's work until the judgment day. It consisted largely of a trip to the Pacific coast, which I covered from Seattle on the north to San Diego on the south. We had remarkably good meetings everywhere. Churches were crowded. In Los Angeles we filled the churches and had to spread out to Hazzard's Pavilion."

"What do you think of the present religious situation in this country?"

"Please do not ask me to get started on that subject. Speaking very generally, I think the future full of hope. There is a marvelous interest here."

"Why are the people here colder to religious movements than they are in England?" asked a bystander.

"Too much prosperity," answered Dr. Morgan.

"What are your plans for the future? Are you going to accept the London call?"

"My plans are undecided. All I can say now is that I am going to London to preach three Sundays in June at the Westminster Church, which has called me to its pastorate. I will look over the ground while I am there. I shall certainly sail on the return to America June 30, and am due to land in Boston July 9. I hope to get here in time to attend the last Sunday of the Young Men's Conference at Northfield. I will be at Northfield the remainder of July and through August. September I am planning to take for a holiday. I cannot now say whether, after September, I will be in England or America. However, the developments of my work here, and the attitude of my friends in the last six months have been such as to make it much more difficult for me to make up my mind to leave this work than it would otherwise have been. Good-by."

C. N. A.

How Matters Look to Iowans

An Outlook from a College Watch Tower

BY PRES. DAN F. BRADLEY, D. D., GRINNELL

The churches of Iowa have come through another busy and prosperous season, and the spring associations now being held are well attended, the pastors and delegates reporting good progress without sensational incident, as becomes a people of steady habits. Thirteen new and beautiful churches have been dedicated without debt, and half a dozen more are soon to be finished, for Iowa is now at the period when the old frontier edifice is giving place to the permanent brick house of worship. The Home Missionary Society comes to the end of its twenty-second year of self-support with its bills paid and ten per cent. of its contributions sent on to the National Society. The year has witnessed a gain in the permanence of ministers, and longer pastorates are becoming more common. In the death of Rev. W. A. Hobbs of Traer and Rev. Samuel Shepherd of Maquoketa, our fellowship loses two of the ablest and most effective pastors. The new state evangelist, Rev. Sidney Gould, has already proved the value of such service.

THE COMING NATIONAL MEETINGS

Churches and ministers are looking forward to the meetings of the American Board at Grinnell, and the National Council at Des Moines. It was no accident or mistake that the two meetings were separated. Des Moines scarcely felt equal to the unprecedented task of caring for all the home land societies, the National Council and the Board as well, and Grinnell was glad to share the burden and privilege. As the towns are but fifty miles apart, there will be scarcely any break in the continuity of the sessions.

The meetings will practically be one, and will test the question whether the denomina-

tion can really get itself all together in one place for its national and international business. One must needs go back to the Albany convention of 1852 for any precedent for such a meeting. If our present problems find as happy solution in this gathering as did the problems of half a century ago, it will be well. In 1852 the Eastern ministers would not fellowship Western ministers. The Albany convention remedied this misunderstanding and gave a great impulse to Congregational progress in the West. Still there is need of a better understanding between the Eastern and Western sections of our brotherhood. The East hears of fabulous fortunes in the West, and has grown weary of seeing college presidents and missionary agents come to Massachusetts and Connecticut and New York for funds.

At the same time the West grows restive under the control of the entire denominational funds and machinery by the East. In this meeting at Des Moines it is to be hoped that the East will learn that compared with Massachusetts, Iowa and Minnesota and even Illinois are poor. Boston has more assessed wealth than the states of Iowa, Minnesota and Nebraska combined. Massachusetts with a third as many people has as much property as Wisconsin, Michigan and Kansas combined. The city of Hartford, Ct., exactly the size of Des Moines, is worth six times as much.

Western wealth flows to Eastern centers. The millionaires that are giving to Eastern colleges gathered their property out of Western railroads and Western mines. It is therefore proper and right that college presidents and missionary secretaries should still go to New England for funds, for New England has no greater problems than the Western

The Gospel in the Woods

BY REV. EDWARD A. TUCK, WENTWORTH LOCATION, N. H.

It is a remarkable providence that segregates thousands of lumbermen into little congregations in the woods willing to hear the gospel. The home missionary societies of Maine and New Hampshire co-operated this year in sending a man and his wife into these camps with gospel message and song. The camps visited extend from the Dartmouth College Grant (a valuable asset) on the west to the eastern shores of Rangeley Lakes. Most of these camps are operated by the Berlin Mills Company, whose president was a generous supporter of the work.

About thirteen trips were made, reaching 1,500 men in thirty camps. The outfit was quite a horse load, consisting of two heavily dressed persons with indispensable fur coats, mittens, inner mittens, moosecasins roomy enough for two pair of stockings, personal baggage, a baby organ, books, literature in English and French for distribution, a magic lantern, robes for ourselves and horse, and a shovel for drifts and turn outs.

People always ask about the food and sleeping arrangements. Well, the food is fairly clean, well-cooked, hearty, abundant and eaten with that best of sauce—a good appetite. The sleeping was more of a problem; but after all, we never had to put up with anything more awkward in the camps than in a Pullman sleeper and the ventilation was certainly better. Sometimes the five o'clock "tur-n ou-t" of the "cookee" meant us also, but usually there was plenty of time.

Our travel was over the "toll roads" that run from the settlements to the camps and from camp to camp. These roads are usually—or rather unusually—good. But before the snow is deep they are indescribably rough. One hill was so steep that the pung tipped forward, throwing the driver out on to the horse. But the "two sled" roads are delightful. They run broad and smooth as a city avenue from the "yards" above to the "landings" on the river. Proud is the camp of its two sled road, and great labor is spent upon it in grading, breaking and sprinkling it so that four horses haul 10,000 feet of lumber at a time, and this winter some almost incredible loads of 20,000 feet were drawn.

The bosses were uniformly hospitable and the men appreciative. A second trip would show the friendliness that had been established by the first. Sundays were busy, sometimes as many as five meetings being held.

The things that contributed to the success of the meetings were: a woman's presence, the baby organ, the ten-minute talk in French, the pictures of the Life of Christ and chiefly, the sweet reasonableness of the gospel.

Did it pay? As surely as the lumbering paid—and men get deservedly rich by that. One boss said, "I'd give a dollar a week to have a meeting like that in the camp every Sunday." Months later one man met in another state said, "I've spent seven winters in camp but that was the best night I ever put in in the woods." He had seen the pictures in the Life of Christ. And the hearty hand shakes at the door would prove that it paid.

Rev. John L. Thurston

The death of Rev. J. L. Thurston at San Bernardino, Cal., May 10, will be mourned in many circles. He was the pioneer of the new Yale Mission to China, upon which such large hopes had been centered. The son of Rev. J. R. Thurston, D. D., the honored pastor in Whitinsville, he graduated from Yale in 1898 and then spent a year travelling through the United States with five of his classmates, who formed the Yale Mission Band to rouse young peoples' societies to the demands of foreign work. After this fruitful service he went to Hartford Theological Seminary, graduated in

1902, being ordained at Whitinsville, Sept. 25 of that year. He left shortly for China, and took his Thanksgiving dinner at Peking as the guest of Minister Conger. He remained in Peking about a year, studying the Chinese language, when lung trouble developed and he was obliged about six months ago to return to lower California. But his brave fight for health was unavailing. His wife was Miss Matilda S. Calder of Hartford, Ct.

Of the best New England stock, well equipped intellectually, with a magnetic personality and a passion for the mission field, young Thurston seemed destined to do a large work in China. Tender sympathy will be extended to his bereaved parents, who may well take to heart the consolation arising from the fact that he had already accomplished a work in behalf of the kingdom of God which few young men of his years have been privileged to do.

Is the Whole West of Age

I am New England born and educated, and familiar with the home missionary conditions in the Dakotas and Northern Minnesota and am a director of the Home Missionary Society of North Dakota and believe there is as much need of Eastern money for the planting of churches and for the placing of Fargo College on a working foundation as there has been in any state in the last twenty-five years. The churches are all small and they are not selfish as a few facts will show.

The Year-Book for 1903 reported 116 churches, a gain of 16, all planted where needed; a gain of \$7,289 in home expenditure, and in benevolences of \$7,319, most of the gain going to Fargo College. Only one church in the state has over two hundred resident members. Only three have a resident membership of between 90 and 120 and only two between 60 and 90. Only 11 churches raise over \$1,000 for home expenditures and two-thirds of these were either building or paying off indebtedness. Such churches cannot yet do much for an outside enterprise.

Recently in the face of splendid opening for new work the home missionary appropriation has been greatly cut down and this will result in positive privation, if not suffering on the part of the brave home missionaries. Yet these ministers pledged out of their salaries money for Fargo College in pledges which are to run for several years. To make a prairie farm productive requires important brains and capital before a return is possible. The time to invest is now before the land rises higher. So in Christian work. The prairie church needs at first the help of imported money and brains, but it will bring ample returns. The people that it pays to help are the people who are making great efforts to help themselves. This is the hopefulness of home missionary work in North Dakota that it is among a people who will in a short time amply repay all that is invested in men and money.

It is true that the North Dakota farmers have had prosperous years of late, but few have yet the surplus from which great gifts can come to help outside of the churches which they are building. If the discussion of the relation of the East to the West shall result in more discriminating giving from the East I believe sections of the West will receive for some time yet more rather than less from those that through their gifts and interest have done so much to make the older West what it is. I have never been prouder of my New England birth and training than when I see what New England has given in men and money to make the West great through its churches and colleges.

Wahpeton.

T. M. EDMANDS.

Excessive familiarity in prayer, is illustrated in a story Principal Forsyth tells of a man who began his prayer thus: "Now, Lord, we have come to have a chat with thee."

The American Bible League

OPINIONS OF THE RELIGIOUS PRESS ON ITS CONVENTION IN NEW YORK, MAY 3-5

This convention marks a change in method. Many scattered defenses of the Bible against the attacks of hostile critics have been made, but now for the first time the advocates of the full inspiration and authority of the Bible have got together for organization, mutual support and for the pushing of an aggressive propaganda. Although the attendance was not as large as might have been anticipated, considering the nature and importance of the purpose of the convention, it was representative and included many men of eminence in the various denominations.—*The Watchman*.

The spirit and tone of the speakers and of the active workers in the enterprise were admirable as well as hopeful and assuring. It was seen that in it and back of it were a faith, intelligence and energy compelling the utmost respect and indicative of active and aggressive as well as of permanent and constructive work.—*The Presbyterian*.

The aim was to place positive, aggressive, constructive study of the Bible in the path of destructive criticism. It started the movement with splendid energy.—*The Advance*.

The discussions of the conference were, as a whole, earnest, vigorous and weighty. Some of the assertions made were, perhaps, more vigorous than weighty.—*The Examiner*.

The discussion of these critical questions is best carried on by scholars in special books and reviews, and when they are taken before the public the discussion is apt to run to indiscriminate denunciation and to ill-informed statements. We have not the least fear for the Bible, but we are somewhat afraid of some of its friends.—*The Presbyterian Banner*.

If it intends to advertise to the Church that the life or death of the Bible is depending on the issue of any discussion between its own champions and other evangelical Bible teachers, then we shall be obliged by our duty to the Church to interpose at times the corrective reminder that such panicky talk is all moonshine. The Bible has survived innumerable clashes over its doctrines; it is not going to succumb to academic debate over the dates of its various books and such like questions.—*The Interior*.

The Bible League does not represent a healthy or courageous attitude toward the Bible. The Bible needs study, not defense. Students of the Bible are not its enemies, but its friends. The proper sentiment toward any investigation of the Bible is not that of hostility, but of co-operation and friendship. To attack the higher critics or the believers in evolution as enemies of the Bible is a suicidal kind of war. It is the most effective way of discrediting the Bible.—*The Independent*.

If criticism of the Higher Criticism operates to sift out the irrational and unhelpful conclusions of some extremists, it will serve really to promote a progress which it imagines itself to be opposing.—*The Outlook*.

The prospectus of that conference referred to the "unscientific character of the Higher Criticism, with its evolutionary fad." As to evolution being a fad, it is a fad that is held by probably nine-tenths of the scholars of today, both Christian and unchristian. And there never was pursued a line of inquiry that was more legitimate than the investigation of the origin, authorship, meaning and credibility of the several books of the Bible, which is all that Higher Criticism means. Nor is there a line of inquiry, I venture to say, that will yield richer results to the authentication of Scripture and of the system of truth that it contains and reveals.—*Dr. C. H. Parkhurst, New York city*.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER XVIII. THE SCRIMMAGE END OF TRANQUIL ALLEY

The only way to have a friend is to be one.—*Emerson*.

A friend is most a friend of whom the best remains to learn.—*Longfellow*.

Isolated from other factories two long rows of tenements lead from a town road to the wharf on which stands the "Scrimmage." This is Tranquil Alley. It lies westward of the town, distant from steamboat wharf and railway, and lacks the jangle of the "Acre."

There's an instinctive aptness in the naming of factories that savors of foreordination. The "Scrimmage" took its name from an incident in its early history. A huge specimen of female humanity, who bore the suggestive surname of "Moses," came from some northern town to pack fish. Her interesting characteristic was a genuine pleasure in doing as she pleased. It is customary to pack a number of cans, then to "head." Mrs. Moses broke the monotony of this custom by packing and piling tiers of cans upon her table, to be headed at the consent of her inclination—possibly the next day. A rush of fish sometimes found her table piled and herself absent. It was useless to threaten discharge. She would head when she chose and leave when she liked, she declared. She annoyed the "mush" collector by putting her mush pan on the floor and demanding it emptied at unseasonable and unreasonable times. Finally the foreman lost patience one day over a table loaded with unheaded cans.

"Head up those cans and leave!" he ordered.

"Then gimme my checks now," she demanded. He passed them over with a sigh of relief and turned away. A half hour later he found her place vacant, the cans still unheaded. With a grunt of humiliation at a victory that savored of defeat he headed the cans to the amusement of the packers.

But Mrs. Moses stood at a distant corner table packing fish. At night she appeared and demanded checks for her new work. The foreman's anger rose to the height of his diminutive stature, but Mrs. Moses, towering above him, brandished her "header."

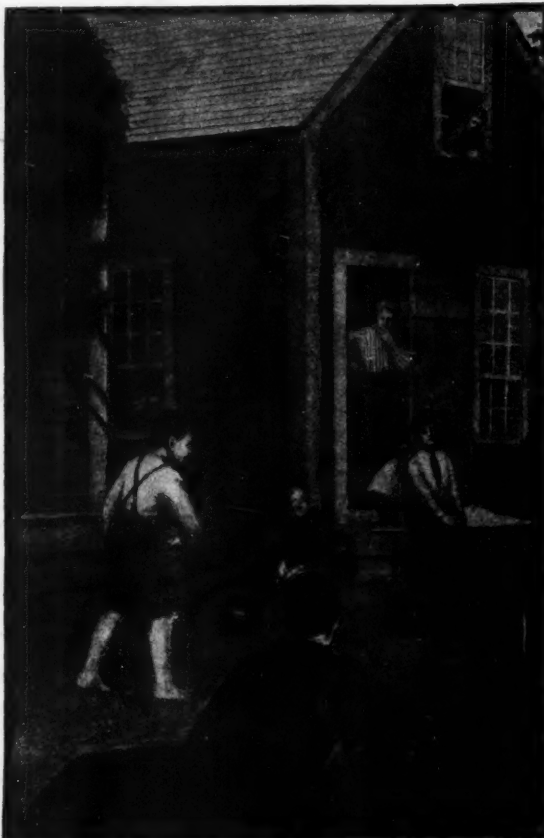
"Gimme my checks, Tom Harrison," she commanded, "or by the Lord that made ye there'll be a scrimmage!"

There was no scrimmage. Mrs. Moses gained the victory and the factory gained a name without a baptism of blood.

It was a cheery pleasure on cool evenings to stroll from the town road to the "Scrimmage" end of Tranquil Alley. I liked the quiet, leisurely atmosphere and scenes—men sitting on doorsteps, or stretched on the grass, boys at ball or improvising a ring-toss with horse-shoes, or at some of the athletic feats or sports initiated by Shepard at his factory gymnasium; women at their evening chat, girls in doorways combing out their long hair in graceful unconcern—freshened by the evening scrub and the abandonment of the ever-striking contrast between oily garments and a surplus of decorating combs, so noticeable at the packing-tables. There might be found also Ted Smith piping his flute, rendering last year's popular songs with a vivid expression peculiar to the cutter boy of a half-score of years. There was a wholesome flavor in the

scene and, in general, there was a wholesome type of humanity. It was chiefly a colony of folk who came from the mills of Highton with the slackness of summer mill-work and who brought more of the sobriety and steady industry of all-the-year workers, such as was not characteristic of those longer employed in the irregular labors of the sardine factories.

This was the musical quarter. I wondered that Nan Rhodes had not chosen her lodge among them. Often when the grass and steps were dotted with workers enjoying the cool of the evening a strain of song started and was caught up along the alley. Sometimes a group gathered at the "Scrimmage" and sang on and on, song after song, until the starlight glimmered and the sound rose weirdly out of the darkness.



The "Scrimmage" End of Tranquil Alley

It was an evening of the week following Jennie Kent's rescue. I was strolling back from a short country walk, enjoying the quiet of the evening and busy with my thoughts. I had not seen Nan Rhodes for several days and was conscious of an incompleteness of that period and a half-formed wish that she might be discovered without searching, when I saw her coming from the town. We met at the head of the alley.

"I wanted to see you," she said frankly, with a smile of evident pleasure as we turned down the alley. "My mind has been full of thoughts all day and I want to be with some one who can think and talk. Such evenings seem to be made for thinking and talking. Have you been watching the clouds? At such times as this it seems as if God is very near—so near you can feel him. And then one can't help feeling sad to think any one in such a beautiful world can be willing to sin. When God seems so near as he does tonight sin seems much more sinful."

"You've been watching the dark clouds,

I'm afraid," I said. "I prefer the gold and the pink!"

"Don't you think there's something beautiful in the dark clouds of the sky? Perhaps that is true in life, too. I believe it is possible for a man to be both very good and very bad—at times at his best and at times at his worst. Last Sunday afternoon I read Tennyson's Palace of Art. Our talks stir me up so I must read and read to satisfy the questions that come up afterwards. It's a help to be with some one who talks so that we must think. We don't know till afterwards that we have received anything. Then we find we have been helped, even if we don't think alike."

"But I must go to Jennie Kent's first," she continued. "I want you to go. You ought to know that girl more. She needs"—

There was a sound of music from Jennie Kent's window. Nan looked her surprise. Coming to the house, we saw Guy Wilson seated within, Jennie at the instrument. Nan hesitated, quickened her steps and we passed on. We walked silently to the end of the alley and turned to the grassy bank, where she flung herself down and was lost in thought.

"Did you ever feel," she asked, "as if there was just one thing more to do to save a life, and you did not know what it was?"

"I don't recall," I replied. "That's another of your mysterious figures of speech, I suppose."

"Jennie Kent hasn't touched her organ since her mother died. You know what her companions have been. Now, look! Guy has done well all summer. How well I don't know. He doesn't talk much, but it's plain he has set himself against liquor. If he hadn't he wouldn't have helped me on the Fourth."

"How was that?" I asked with surprise.

"Have you forgotten our fish chowder?"

"Which you sang to advertise?"

"O, not exactly," she laughed, "I sang to hold the men as much as I could from the clutches of any pocket peddler, or to keep them from turning off to the saloons. Mr. Shepard told me some one was sure to peddle liquor in the crowd on the Fourth, as usual; he knew it, though he did not say how. Something in his face made

me sure that he knew more than he cared to tell. I was wondering about it the same night and feeling sad, when I met Guy. I saw he had something on his mind. I never ask Guy to say more than he naturally wants to speak. Finally he blurted out that some one would pocket-peddle on the Fourth, and he 'guessed' Mrs. Cook and he would have a fish chowder ready about the time the sports were over. And he 'guessed' I'd better bring some of the girls. I said nothing, only that I would, gladly. When you and Mr. Shepard came to us on that afternoon, down by the wharf, I was just giving Guy a chance to say a little more. Then you told us where Jennie was. I don't know how I came to do it—but it was all so plain! I knew that I must get the girls and keep them, and I must keep the crowd, too. When they are idle and dry they get restless and desperate. You don't know what a lot of liquor can be passed about in a short time then. I saw some of the men slipping away, and lots of them looking about—thirsty. I had to do it. If I had lost some of my best friends I'd

have sung to hold that crowd and keep the girls."

Her lashes were moist and her voice unsteady, but she kept her eyes upon mine with a smile quivering about her lips.

"In all of that Fourth of July there was not a row, and not half so many drunk as we thought there might be. Mr. Shepard expected trouble. Guy expected it. Why didn't it come? What has come over Guy? One night last week Jennie came to my house, at midnight, trembling and frightened. She wouldn't talk, but she held my hands and cried, and wanted me to pray. Now she has Guy with her and has opened her organ. What does all this mean? I feel that something must be done or we shall lose the dream. What are we to do?"

It was time for me to be astonished. I sat down at once and rehearsed the moonlight scene on the beach—the heroic drama of Guy's temptation and victory. With a sense of the injustice I had done her in my judgment of her acts on the Fourth, and of the error of my long silence in relation to Guy, I threw into the story all the fire of an awakened conscience. Then I told my experience of the night of Jennie's encounter with Smut White, and how I had followed her with a sense of guardianship, until I saw her disappear in Nan's doorway. For the first time in our acquaintance I saw Nan lose all self-control and burst into a flood of tears with an ecstasy of glad emotion and wonder. I felt the stirring up of my own life, and my thoughts went back to a memory of the past as I thought of the strange influences that were combining to refashion lives—even my own—in that old sardine town.

"It's wonderful, I admit," I said. "But it must come out right. Your sardiners don't tell you, nor any one else, all of their secrets. They are working out their own problems. But I don't believe they've taken a step that wasn't led by your influence and devotion. You do it. I can't; or at least I don't. I can't believe possible for myself what happened in the days of my youth even to old Tom Morgan."

I saw her bitten lips as an involuntary cry came from them: "What was that?"

"About Tom Morgan? He was an eccentric doctor, born so—to be a physician and eccentric, too. He lived and practised in my college town. He was fine at surgery. When he closed his eyes and passed his hand over a fine fracture or sounded a lung he seemed to see with his fingers.

"But his touches were not always lovable. He was brusque; no, he was ugly! Any of his patients would have said so. If there was any complaint at his roughness he would grunt in a self-satisfied way. When I was wrung and twisted in a football match and he was called to discover any sound bones that might be found I thought his examination was fine. But when it came to repairs he was a veritable thumbscrew. I lost my temper outright and told my opinions in as plain language as I could deliver. He stopped and watched me through his half-closed eyes until I finished. Then, with his peculiar grunt, he continued his work as if nothing had happened. It meant, 'Sympathy's a bad thing, young man. You'll do better on this.'

"But the world isn't made to like that treatment. I acknowledge it, though I am much like him. He had little practice and it seemed as if his manner and method were to ruin his success. Finally he sold some lands to great advantage and made a small fortune. He had fine tastes and a passion for travel and he placed his practice in the hands of a younger man and departed. We heard no more of old Dr. Morgan for a couple of years and then, in the fall of my senior year—the year Paul Shepard entered college—his office curtains were up again and a new, bright sign was at the left of the door.

"It was a new Dr. Morgan, too—the same man, hypnotized or reconstructed in some un-

accountable manner. Some thought it was the benefit of change and travel and good fortune; some, because he was glad to be at home and at work again. Both helped, perhaps; but most of us thought something had happened.

"He always had an eye on the students who were fitting for medical school, with a sort of quizzical and critical study of their adaptability. He was a good judge of the right type of men for the profession and he usually knew more about the students than they supposed. One day, passing me, he checked his horse as if he intended to speak; then, with his old grunt, drove on. The next day I found a note in my mail—a request to call. It was impossible to expect of Tom Morgan anything in the nature of a social invitation. I puzzled over it and worried a little, but I went. He shook hands with some restraint but with a touch as if he wanted to make friendly acquaintance, drew a chair, took out his watch and eyed it and me. I can see the scene tonight.

"I've just twenty minutes to talk," he said finally; hesitated and then said abruptly, "What do Tom Morgan's patients say about him?"

"I stared. But I saw a chance to even up old scores, so I began back in the past and rehearsed all the hateful and idiotic things I had heard. He shrank, but kept still, biting his mustache. When I had said about all I dared he merely said, quietly, 'Go on.'

"Then my conscience took me over the weeks since his return, and I told him frankly the better things I had heard more recently. He smiled with a grim pleasure, and when I had finished, he said:

"All right, young man. That's what I want. Now you are starting to make the same kind of man I have been, and you'll get the same reputation as sure as you have the same character. I want to tell you a story. If you have any sense you won't repeat it, and if you have a little more you'll profit by it."

"He drew his chair nearer, and his voice took a different tone.

"I was in a German city two summers ago," he said, "and met with a hot day that made me forget things for a time. Then I found myself in the emergency ward of the city hospital. I was in bad condition when consciousness came. I knew it, and didn't care to talk, whatever happened. I told them to do what they pleased and I would watch the game.

"They did well enough, doctors and nurses. But it was a long, tedious illness, the first in the thirty odd years of my professional life, and I was nervously shattered. Their touches were like the point of a tailor's goose, and their skillful treatment seemed like mending broken nerves in a blacksmith shop.

"One day when my head was broiling—conditions all right, no one to blame, nothing else to be done, only I was lonely and cheerless—a girl who came in to visit passed my cot. She saw my eyes, I suppose, and knew how I felt."

"Doctor Morgan bent over his chair and looked through me.

"My young friend," he said in a tone that reached deeper than his eyes, "when she passed her hand down over my face I felt her soul through her finger-tips!"

"Then he flung himself back in his chair and watched me.

"That's not all," he said, "but it's enough. Do you see?"

"I nodded, as if I understood, though I was uncertain. We arose, and he pressed my shoulder with a fatherly touch and bowed me out, without a word. I begin to feel the force of his lesson now. It is plain to you, I suppose."

I had been gazing about the scenery while talking, with only an occasional glance at Nan. I turned to find her face brilliantly flushed. Whether she was struggling for speech or silence I could not tell. She turned away.

Then she lifted her hand suddenly and pointed up the alley.

"Look!" she exclaimed, "Tom Horton and Joe Arthur are going to Jennie Kent's. Let me go, please?"

She looked at me pleadingly, and I bowed. I watched her hurried steps, wondering at the sudden dispensing with my presence in her visit at the cottage, and somewhat chagrined at the lack of comment on my tale of Tom Morgan, and the loss of a chat on The Palace of Art.

(To be continued.)

Commencement at Oberlin Seminary

It opened Sunday, May 8, with the baccalaureate sermon on The Fundamental Nature of Religion, delivered in First Church by President King. He answered the question, "Is religion external, or fundamental to life, touching its every part?" with a strong presentation of the relation of religion to education, ethics and life, with special reference to social service.

Thursday brought beautiful weather and many friends. The monument oration at Memorial Arch was delivered by James E. Sprunger of the graduating class, and the response was by W. Frederick Bohn of the Middlers. The college glee club sang. At the afternoon service in Second Church, Dean Rosworth presided, and the Second Church choir of some 150 voices sang with telling effect. Prof. James Stalker, D. D., of the Free Church College, Aberdeen, Scotland, gave the Commencement address. After emphasizing the importance of the average man and the sacredness of common life as suggested by Zech. 14: 20, 21, Dr. Stalker instanced the consecration of the ordinary as seen in work, in recreation and in the home. Here is a brief abstract:

Work is a large part of life and somehow a man ought to be able to give the whole of life to God. "This world as a whole is God's world." Every piece of work honestly done helps to make one a good man. Thus any one can write "holiness to the Lord" as his life. But the bow always bent will break. We need recreation. The degradation of amusement comes about because it has not been regarded as a part of the church's life. What is rightly used to re-create, may easily be consecrated to our Father in heaven. Men toil for home. "This next to religion is the finest of God's gifts." The discipline of bringing up children is as great a training to the parents as to the children. "The home needs to be founded in God." "Jesus Christ is the only guarantee of the immortality of love." We are able not only to say, "Who can separate us from his love," but, "Who can separate us from one another's love?" The sculptor's bits of metal, shapeless and destitute of beauty, when melted in the fire and molded by his skill become the statue. So is it with the life of a man or woman when melted by the love of Christ and molded by his Spirit.

At the close President King emphasized the four words content, unity, expression, personality, and then conferred the degree of Bachelor of Divinity upon eight men. One is under appointment to China; another, after a year in South Dakota, will probably go to Africa.

The address after the alumni tea was by Rev. H. O. Allen, 1889, of Hudson, O., on The Permanent Dignity of the Christian Ministry.

W. M. O.

The devil is said never to take a vacation. That is fortunate for the cause of righteousness. He would be able to work more mischief if he were to return to his labor after rest. The jaded monotony of evil doing must hinder his activity. Ministers in this respect are wiser than the devil.

The Home and Its Outlook



By the courtesy of *The Woman's Journal*

ELIZABETH PEABODY

The centenary of the birth of Elizabeth Peabody, philanthropist, teacher and pioneer of the kindergarten movement in America, was celebrated with much enthusiasm May 16, at the Social Settlement in Boston called by her name. A brief estimate of her character and work will be found on the editorial page.

We Happy Poor

BY RUTH ALLEN BENEDICT

A perfect day, a gem of days,
Is set in the year's crown for me.
Would it be richer were I rich?
What more than perfect could it be?

Oh, clouds that flock the deep blue sky
And stir with every wandering breeze,
Would I be happier did I know
That you were passing o'er my trees?

It needs not wealth to comprehend
That May is here, and June at hand.
The season's pageant is a show
Free to the lowliest in the land.

For me, I do not have to toil
With gardeners, florists, and the rest,
For me the first May blossoms spring,
My woodland treasures are the best.

I claim the ground I press as mine,
The primal heritage of man.
All things are ours, did we but know
The lavishness of Nature's plan.

There are no bounds to my domain,
No woods or hedges prison me,
The wide horizon bounds my land,
My kingdom's all that I can see.

Others may guard their title deeds,
And own indeed the outward part,
Why should we envy if we may
But bear its beauty in our heart?

All things are ours, we fortunate
Securely may the world defy.
Ours is man's heritage of joy,
The kingdom of the seeing eye.

The Timid Child

BY LILY RICE FOXCROFT

The extraordinary boldness of certain crimes that have lately shocked the public sense, and the state of nervous alarm into which whole communities have been thrown by them, suggests the question whether children's tremors are not often treated with less sympathy than they deserve. The child is shy of going upstairs alone in the dusk, and is heard painstakingly closing the doors that lead to unoccupied rooms if he must go to bed by himself, and pitiless questioning drags from him the confession that he is "afraid there might be somebody in there." Night after night the same thing happens, and the grown people of the house are out of patience. "But there *might* be somebody there," persists the child.

And who can gainsay him? No horror is impossible; the worst that imagination can picture has been realized; it is only the infrequency, the improbability of the stealthy, brutal and murderous that gives to the mature mind such security as it enjoys—leaving out of the question that trust in Providence in which we surely should not expect our children to surpass ourselves. But the child does not repose himself so easily upon the law of averages and per cents. One hideous story, heard in an unlucky moment, will depress his nerves more than weeks of reasoning and expostulation can stimulate them.

Grown people—women, at least—share this experience. A woman of good intelligence and ordinary force of mind admitted to a neighbor, the other day, that in thirty years she had never shaken off the dislike to going down cellar alone which reading the newspaper account of a crime committed in a cellar had once given her. To her great surprise, her friend, whom she looked up to as vastly her superior in courage, confessed to the same feeling, dating from precisely the same cause. Can children be blamed for their sensitiveness to impressions so powerful upon stronger minds?

Opinions will always differ as to the best way of overcoming timidity. But there is a good deal to be said in favor of approaching it, like so many other faults, by indirection; building up the general tone of the mind in all sorts of wholesome ways, in preference to keeping the attention fixed, steadily, on the weakness itself, which, oftener than not, only increases it. Time gradually softens impressions; new subjects of thought displace the haunting dread; the example of others inspires courage; and almost before the anxious father and mother realize it, the timid child is grown into a man or woman of average fortitude and endurance.

It is about as safe to trust to natural processes like these as to try to force the growth of that courage which in a sensitive, imaginative child is really almost heroism. Such forcing puts a tremendous strain on young powers. The relief to a child's mind when sympathy, cheer, and the promise of companionship are substituted for censure and stimulus is often touchingly apparent. The simple use of, "Be sure to call Mother if you feel afraid in the night, dear," as a bedtime formula in place of, "Be a brave girl if you wake up tonight, and don't disturb any one else," may bring nights of tranquil sleep in place of dreams, nightmares and a nervous condition bordering on hysteria.

May Time

Joy is come to the little
Everywhere;
Pink to the peach and pink to the apple,
White to the pear.
Stars are come to the dogwood,
Astral, pale;
Mists are pink on the rose bud,
Veil after veil.
Flutes for the feathery locusts,
Soft as spray;
Tongues of the lovers for chestnuts, poplars,
Babbling May.
Yellow plumes for the willows'
Wind blown hair;
Oak trees and sycamores only
Comfortless, bare.
Sore from steel and the watching,
Somber and old—
Wooing robes for the beeches, larches,
Splashed with gold;
Breath o' love to the lilac,
Warm with noon.
Great hearts cold when the little
Beat mad so soon.
What is their faith to bear it
Till it come,
Waiting with rain-cloud and swallow,
Frozen, dumb?
—Willis Sibert Cather, in *April Twilights*.

Fourth and Last in a Series
on Women Mystics

Christina Rossetti: the Mystic in Common Life

By Isaac Ogden Rankin

Poet, Housekeeper,
Commentator, Nurse

We associate mysticism in religion with the contemplative life. Tauler, a Kempis, Teresa, Catherine of Siena, are the names that come to us—the names of men and women shut away from the world, who saw visions and in the mastery (or overstraining) of the body by ascetic living thought the veil which hides the mysteries of the unseen grew thin, who lived conspicuously in communion of the heavenly life.

Yet in the broad light of the nineteenth century, in the commercial metropolis of the world, amid the quiet domesticities of English life, in long and uneventful years as housekeeper and nurse, passed the life of one who must be classed among the greatest of the mystics, Christina Rossetti. In her we feel the self-devotion, the deep, all-pervading, imaginatively rich spiritual experience and sense of reality in the presence of God, joined with a power of utterance which brings her message into the circle of common memory and makes it a help for spiritual life in others.

THE BACKGROUND OF A HOME

The testimony of her life and words is all the more effective in our practical age for this background of home and friendship, cordial interest in mundane affairs and familiarity with the world of authors and of artists. We feel ourselves on a common footing of experience with a work and patience which belonged to the open life of the world, yet in which Christ and his kingdom were penetrating and decisive realities of everyday experience.

Christina Rossetti belonged to one of those family clusters of talent in which the literary history of England is so rich. Her brother, Dante Gabriel, was both poet and painter, better known as painter, perhaps, because around his pictures have been fought so many battles of taste and criticism. The older sister, Maria, wrote one of the best popular introductions to the study of Dante. A younger brother is known as translator and editor. Her father was Italian—agitator, exile, professor and author. Only one grandmother was English; Italian was the household vernacular; yet Christina in her own field is one of the most consummate masters of English of her time.

HER LYRIC POEMS

Her special gift to the world was verse. Although her range of subjects is not wide, within that range the quality of her lyric gift may be suggested by the fact that so fastidious and accomplished a critic of poetry as Palgrave gives her the third place in the number of selections in the second volume of his *Golden Treasury*—after Tennyson, but before either Browning, Matthew Arnold or Mrs. Browning. He says of her in a note, "Miss Rossetti, in that circle of sentiment and of thought within which she generally moves, has an invention so fertile, such a nimble wit, as the old phrase has it, a power of impressing unity upon



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CHRISTINA ROSSETTI

From a drawing by Dante Gabriel Rossetti

the idea of each little song so perfect, that no poet dealt with in this book, with exception of Alfred Tennyson, has rendered choice more perplexing." And this is in a collection which excluded religious verse, which makes the larger part of Christina Rossetti's work. All her verse, indeed, is suffused with Christian faith, as her whole life was. Except in her lovely songs for little children, and here and there a lyric, it is all likewise tinged with a melancholy—a courage rather than a joy of faith—which is a true reflection of her own life's experience.

Too few know the exquisite picturing of sisterly affection in her *Goblin Market*. Some of her songs and sonnets of love and sorrow have made their way, often without her name, among American lovers of poetry. A complete edition of her poems at a reasonable price is a recent and real addition to our libraries. Her deepest and most familiar note is that of Christian trust. Hardly one of her poems, indeed, has found a place in our hymn-books, for that is not their place or use, but few readers, I suppose, have missed her

Does the road wind uphill all the way?

Scarcely less familiar is

Give me the lowest place: not that I dare
Ask for the lowest place, but Thou hast died
That I might live and share
Thy glory at thy side.

Give me the lowest place: or if for me
That lowest place too high, make one more low
Where I may sit and see
My God and love Thee so.

RENUNCIATIONS

This faith, which was the atmosphere of her quiet life, was brought to the hardest test for a loving woman's heart. She deliberately put away hope of marriage with a man who loved her and whom she loved because she found an impassable gulf between their religious convictions and experiences. This renunciation colored her thought and finds expression again and again in her verse and prose. But her melancholy is never marred by morbid thought. It is the woman's melancholy, looking with the clearest eyes and considering in the kindest of hearts

the sorrows and mysteries of life. "She was intensely human and full of sturdy common sense," her biographer tells us. "Her habitual serenity had not come to her naturally; it had been acquired by constant, though perhaps partly unconscious effort." It was a careful, helpful, courageous, busy life, in which the minutest affairs took their color from the great realities of her life with God.

Her deep convictions of truth found utterance also in devotional writings, which give glimpses of extraordinary interest into her life and thought. One was her *Annus Domini*, a book of brief prayers for every day in the year, each founded on a Scripture text and all addressed to Christ. In these early prayers there is often a vivid imaginative and affectionate realism which reminds us of Rutherford's letters. "Let thy torn hands incite us to every good work," she writes, "thy wounded feet urge us on errands of mercy, thy crown of thorns prick us out of sloth." Later studies of the Bible show an increasing love of this imaginative symbolism. Her crowning work in this field is her commentary on the Apocalypse, which she called *The Face of the Deep*, which both expresses her religious convictions and gives constant opportunity for the verse in which she so happily crystallizes thought.

THE BIBLE IN HER HOME

The strength of Christina's family affections is shown by the repeated dedication of books to her mother. English literature has nothing more winning in this line than the dedicatory sonnet of her second volume of poems. With this mother, we are told, she learned in childhood to read and meditate upon the strange sayings and pictures of the Apocalypse, and such affection and lifelong study of the book the commentary shows. It is the work of a woman of lofty but restrained imagination—a world apart, for example, from the visions of Blake, which she knew and loved. Devotional in its purpose and without pretense of special learning, it shows extraordinary familiarity with the text and everywhere finds material for helpful and suggestive thought. If we open the book wondering how such a guide can help us in this wilderness, we lose all thoughts of doubt in the companionship of her reverence and the incitements of her thought.

Now her method is allusive, suggesting correspondence with other Scripture, or drawing upon accumulated stores of experience and observation; again it takes the form of aspiration; often it gives us litanies founded upon some thought of the text and expanded in the very spirit of mingling petition and humility. For the sake of the personal note this comment has its claim upon our interest: "Many women attain their heart's desire; many attain it not. Yet are the latter no losers if they exchange desire for aspiration, the corruptible for the incorruptible.

... 'Give me children or else I die,' was a foolish speech: the childless who make themselves nursing mothers of Christ's little ones are true mothers in Israel."

The mingled humility and dignity in Christ which shaped this commentary can hardly be better shown than in these two stanzas:

Lord, I am feeble and of mean account;
Thou who dost condescend as well as mount,
Stoop Thou Thyself to me
And grant me grace to hear and grace to see.

Lord, if Thou grant me grace to hear and see
Thy very Self who stooped thus to me,
I make but slight account
Of aught beside wherewith to sink or mount.

There are times when we suffer from a sense of unreality in our thought of Christ and of his kingdom. For the moment he seems to have withdrawn himself. The material world presses hard upon us and claims to be the one reality. Then we

must not only work on faithfully, but also give time to meditation and the practice of the presence of God. At such times it is well to have at hand the writings of so sane and practical and yet so spiritual a friend as Christina Rossetti; to feel how human she was by her birth-right of pain and longing, how loving and true in simple human relations and daily household tasks; and yet to walk with her in these heavenly places of communion, awe and trust.

Grant us such grace that we may work thy will,
And speak thy words and walk before thy face,
Profound and calm like waters deep and still;
Grant us such grace.

Not hastening and not loitering in our pace
For gloomiest valley or for sunniest hill,
Content and fearless on our downward race.

As rivers seek a sea they cannot fill,
But are themselves filled full in its embrace,
Absorbed, at rest, each river and each rill;
Grant us such grace.

Closet and Altar

WHITSUNDAY

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

Pentecost was not a new stimulus, but a new order of experience. It was not a tonic to the old exhaustion; it was resurrection from the dead.—P. T. Forsyth.

In the degree in which God, by his Spirit, lives and works in us, we live and work in him; we come out of our natural egotism, we are evermore perfectly set free from the bondage of the flesh and of sin. To be set free from evil is to be consecrated to God. The religion of the Spirit is the religion of holiness.—Auguste Sabatier.

Breathe on me, breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, breath of God,
Until my heart is pure;
Until with Thee I will one will,
To do or to endure.

Breathe on me, breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glow with my life divine.

Breathe on me, breath of God,
So shall I never die,
But live with Thee the perfect life
Of thine eternity.

Divine re-enforcements are always at hand; and to work along the line of improvement is to work with God.—Charles Gordon Ames.

Looking backward is one of our most dangerous and debilitating sins. Men sometimes say: "O, for the days of Whitefield. O, for the days of Wesley. O, for the days of Luther. O, for the days of the apostles." What we ought to say is: O, for the belief that the same Jesus who ascended into the heavens has come back again, and that he is here in his invisible representative, the Holy Spirit, as truly as he was in the city of Jerusalem on the day of Pentecost.—Charles E. Jefferson.

For the Children

Violets

O wind, where have you been,
That you blow so sweet
Among the violets
Which blossom at your feet?

The honeysuckle waits
For summer and for heat;
But violets in the chilly spring
Make the turf so sweet.

—Christina Rossetti.

The Robin that Remembered

BY ALICE B. FLETCHER

There was trouble in Robintown, in the Apple Orchard country. Father and Mother Robin were flying from tree to tree in great distress and all their friends were hurrying to see what had happened. I knew the secret the two had guarded so carefully—of the nest in the old Sweet-William apple tree with its three tiny, wide-mouthed babies. I thought of Neighbor Browne's black cat and left my work to hasten out and see what was the matter.

As I stood in the old orchard listening, I heard a faint cry from the grass under the tree and after careful search found one of the baby robins lying helpless on the ground. I suppose it must have fallen over the edge of the nest, for it was not yet strong enough to fly. Somehow, too, it had broken a leg, either in its fall or in its struggles after it reached the ground.

Tenderly taking it in my hand and speaking a soothing word to Father and Mother Robin, who ceased their plaintive cries when they saw their little one in my hands, I took the little sufferer to the house, lined a box with cotton for a resting-place and set the broken leg as well as its restlessness would allow. Such a hungry baby! It was always ready to be fed and never seemed to have too much. Would it be possible for a growing robin to overeat, I wonder?

The days passed by and Tony—as I named my little charge—soon grew large and he and I became the best of friends. The broken leg was strong again and before long Tony was hopping around the room and following me from place to place about my work. But I knew I must not keep my little pet a prisoner. So, one

sunshiny morning, I opened the window and let him look out upon the beautiful free world.

He turned his head from side to side, studying the strange, new country, but soon he heard the happy notes of other birds not far away, and giving me a bright look from the corner of his eye, away he flew—to freedom. But every morning Tony appeared at my window for his breakfast, and often he would come into the tree in front of the house and sing me one of his most joyous songs. If I went to the door and called, "Tony!" he would give a quick, short cry and stretch out his wounded leg, now entirely well, in a peculiar way, seeming to remind me of the accident which had brought us together.

When autumn came and the robins flocked together, ready to escape the cold by flying South, I expected to say good-by to my little friend forever. I often wondered where he spent the snowy days, and if he ever thought of me. Imagine my surprise, then, one bright spring morning to hear outside my window that peculiar call which I knew only Tony would make.

I hastened to the door, and sure enough there was my little friend. The spots on his breast had given place to an even red, and the mate that he had brought with him told me that he was now a full-grown robin, ready to face the responsibilities of life. What his mate thought of such unusual proceedings I would like to know; but Tony had not forgotten, and had come to tell me their happy secret: "Mrs. Tony and I are looking for a nice, shady place in Robin Town to make our home this summer."

I am sure they found it, but I wonder whether Tony ever told his children of strange adventures, "when I was a boy," in the giant's castle, and how the giantess proved a kind friend and helper in his need.

Hints that May Help

There was a young lady of Kew,
Who concocted a jelly of glue.
It looked awfully nice,
And, as no one came twice,
It was quite a cheap luxury too!

A Litany of the Holy Spirit

BY CHRISTINA ROSSETTI

O God the Holy Ghost who art Light unto Thine elect, evermore enlighten us. Thou who art Fire of Love, evermore enkindle us. Thou who art Lord and Giver of Life, evermore live in us. Thou who art Holiness, evermore sanctify us. Thou who bestowest sevenfold grace, evermore replenish us. As the wind is Thy symbol, so forward our goings. As the Dove, so launch us heavenwards. As Water, so purify our spirits. As a Cloud, so abate our temptations. As Dew, so revive our languor. As Fire, so purge out our dross. Be Thou, O Lord, before to guide us, behind to guard us, around to shelter us, within to perfect us.

The Last Supper*

By Rev. A. E. Dunning

Each of the four Gospels contains an account of the supper of Christ and the disciples on the evening before the crucifixion. The accounts in the first three Gospels substantially agree, but that in John's Gospel stands by itself. That it points to the same event as the others is evident because all four contain statements of the betrayal by Judas and of Christ's warning to Peter that he was going to deny his Master. But John [13: 1] puts the time before the feast of the Passover, makes no allusion to the supper as that feast and includes much that is entirely omitted by the other gospels.

A great deal has been written in the effort either to harmonize the different accounts or to prove that the crucifixion occurred on Thursday and not on Friday. All such effort seems to me to be a waste of time. Probably in the lapse of years, before any written record of these events was preserved, minor details were not accurately remembered. The essential things were what Jesus said and did, not precisely when or where he spoke or acted.

The preparation made by Jesus for the Passover was simple, yet seems to have provided against an anticipated attempt to arrest him by the chief priests. He appears to have arranged beforehand with a friend, who was a householder, to have a room in readiness [Mark 14: 14, 15]. He sent Peter and John from Bethany, where he was staying, into Jerusalem on the morning of the day of the feast and told them at what point to look for one who would show them the room. They would know the man who was to meet them by a jar of water which he would carry. Water jars were usually carried by women. The two disciples might be sure that such a jar in the hands of a man was the prearranged signal. The plan succeeded, and they prepared the Passover supper in the room to which they were led [vs. 17-19].

The records of that evening take up a larger space in the gospels than is given to any other event. The strife of the disciples for places of honor at the table, the washing of their feet by their Master, his discourses and prayer given in John must be omitted in any satisfactory treatment of the last supper in a single lesson. The great fact which raises this supper to its eminence in Christian history is

THE NEW COVENANT

The Christian Church is distinguished from other institutions by two sacraments. Both were inherited from Judaism. Baptism, the initiatory rite into the Church, seems to have sprung up gradually as a symbol of purification from sin. The Lord's Supper was distinctly connected with the Passover, which commemorated a wonderful deliverance of the Israelites from slavery and a covenant to serve their Deliverer. The Sacred Scriptures of the Hebrews were known as the books of the Covenant. After the Christian Scriptures came to be recognized as equally sacred the former became known in the Christian Church as the books of the Old Covenant and the latter as the books of the New Covenant. The American Version places this name at the head of its title page. The central theme of these books is the covenant between Christ and his disciples which was formally entered into in the upper room at Jerusalem the night before the crucifixion and which is repeated by believers at each observance of the Lord's Supper.

Its chief features were:

1. *The connecting link.* The Passover was observed first by the company. It commemorated the passing over of the Israelites by the messenger of God who smote the firstborn of the Egyptians on the night when the children of Israel escaped from their oppressors. It revived the covenant made with solemn sanctions at Mt. Sinai when the Law of God was proclaimed by Moses with the promise of great blessings if the people should obey God [Ex. 19: 5, 6]. God had said, "Ye shall be mine own possession from among all peoples." The people said, when the book of the Covenant was read to them, "All that Jehovah hath spoken will we do, and be obedient." And the blood of the covenant was sprinkled on the altar of sacrifice and on the people. Jesus once more before his sac-

rifice kept the Passover with his disciples.

2. *The discordant note* [vs. 21, 25]. While Moses on the mountain was receiving the law on which the covenant was founded, Aaron the priest was leading the people at the foot of the mountain into a base worship of idols. While Jesus and the disciples were renewing the Old Covenant, one of them was plotting to deliver his Master to death. "The Son of Man goeth," said Jesus, "even as it is written of him." His sacrifice was demanded by all classes, chief priests, elders and scribes, civil rulers and people. But the instrument to do their evil will was one of the little company elected to be the closest friends of Christ. This sin was manifested at its worst, a deliberate betrayal of unselfish love for a mean, selfish purpose. The most striking contrast in history is between the Christ on the cross and the thirty silver coins in the hand of Judas.

3. *The covenant signed* [vs. 26-28]. An agreement between two parties is not always by written bond. The most important agreements ever made have been by solemn public avowal. The Passover supper having ended [Luke 22: 17, 18] and Judas having gone out of the room, Jesus sealed the New Covenant by breaking the bread and distributing the pieces to his disciples, who received it as representing his body given for them, and by distributing wine, which they received as representing his blood shed for them. Their receiving these symbols was their pledge of faithful obedience to him who manifested to them the Father [John 14: 23, 24].

The new covenant is not a promise to believe any particular theory of the atonement which has been taught by the Church. It is a committal of one's self to do the will of Jesus Christ, who has revealed his love through his sacrifice on the cross.

4. *The new kingdom* [v. 29]. The kingdom of God was the enthronement of God in the heart by the voluntary choice of his child. The union of such children

in social and civil relations was the formal organization of his kingdom. When Christ came to be known as manifesting God the Father, the obedience of the believer to him became the kingdom of God in a new form. Through his death he cemented his disciples to the Father by a new bond of love. Whenever they partake of the Lord's Supper in union with him they and he drink the fruit of the vine new in the Father's kingdom.



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* International Sunday School Lesson for May 29.
The Passover. Text, Matt. 26: 17-30.

The Conversation Corner

A Lost Elephant

ONE of our old-time Corner boys—we are always glad to hear from them!—sends me this question:

My Dear Mr. Martin: The children are all interested in animals and most of them have heard of Jumbo; so I am going to ask you what has become of him. Of course I saw him when a small boy, but I do not remember in particular about him. I think a white elephant came to Providence the same year in the circus. He was covered up in the procession, and I think there was some talk about his not being white but colored!

I remember my mother reading to me—it must have been nearly twenty years ago and I think from *The Congregationalist*—about Jumbo and Tom Thumb, how Jumbo saved Tom Thumb from being run over by a railroad train. I wonder if the children or the Old Folks have ever seen the elephants taking the camphor their keepers give them every week or so. What for? Why, to keep the moths out of their trunks!

Providence, R. I.

R. S. D.

That reminds me that I saw last summer a fine lot of elephants in the railroad station at Waterbury, Ct., who I supposed were going to take my train, for they all had their trunks with them. But what *did* become of Jumbo? I believe I know where he is, and I have been thinking of going to see him. But I will ask the Cornerers to answer the ? themselves. Let them write all they know or can learn about Jumbo, who he was, where he came from and what became of him; also as to the Tom T. story. They must send their letters on or before June 20, and if there is any one of the letters that is better than all the rest, the boy or girl who wrote it shall have an appropriate book, if I can find one in the city of Boston. Please add whether you yourself ever really saw a white "ephelut" (as the little children call him), and also how his speech is described; lions roar, bears growl, wolves howl, dogs bark, owls hoot—what do "epheluts" do?

ANIMALS IN SCHOOL

Just now I have stumbled upon a pile of letters down in the drawer. I think they were written a long time ago by the children in a fourth-grade schoolroom, where I sometimes happen in on my way to town, and left at my house, mislaid and—forgotten. In fact I have never read them until now, but I will print a few of them, as they come in the pile, to show how much interested little children are in animal studies, and how well they describe what they have learned. Do all of you Corner children do that in your schools? No such thing was done when I was in the "fourth grade"; if a boy had brought a live frog into school, I know what the teacher would have done to him—and he would have roared like a lion and howled like a wolf!

Dear Mr. Martin: In the spring two of the boys brought some frog's eggs to school. We put them into a large glass and began to watch them. Soon they began to grow larger till at last they broke open. Then tadpoles began to swim about. We did not have any food for them at that time. Norman T. brought some food. We have some snails in with the tadpoles. We change the water once in a while. Once Norman brought a frog to school. He jumped out of the pail and I took him back. We got the eggs in Stony Brook.

VAN S.

Dear Mr. Martin: When the boys brought the frog's eggs into school they looked like ropes with black beads in them. The children watched them very closely. One by one they came out of the rope. Their tails are growing and pretty soon there will be no tails, and they will all have legs. We got some new water and plants for them to live on. We have just got through making diaries for May. We told what we saw coming to school, and something nice in school and what we do after school. It was very happy work making them.

ELIZABETH J.

Dear Mr. Martin: Gordon W. got our tadpoles early in the spring and the water that they lived in. Then Norman T. got some mossy stones and dirt and when he came over with it he brought a frog. I thought that the frog would eat up the tadpoles. So Van S. had to carry the frog back. We are trying to get prizes in the Village Improvement Society for making pretty gardens. [Yes, I remember now hearing at the annual meeting of the V. I. S. that 181 children had made "prize gardens," but it never occurred to me that I had letters from them about it!] We have been trying for 100 in conduct, 100 in arithmetic and to be one of the best thinkers. We can be trusted a whole hour if our teachers are out of the room.

MARION S.

... Early in the spring Miss D. had a boy bring some frog's eggs and she put them in a dish. I watched them till the tadpoles came out of the eggs. I went over to the frog pond one night and got some tadpoles and I have them in a pail on our piazza. I am trying to get a prize on my flower bed. I got the seeds at school. I water the flowers every morning and every night.

LEORA M.

... We made diaries for May before we wrote these letters to you. Miss D. got something to make holes in the papers and hold them all together. We painted on the covers pictures of buttercups. Now I will tell you about the garden we had in our schoolroom. First, we took a window box. Then we got some soil, and planted some corn, beans and wheat. Every day they grew bigger, and now they are so tall they bend over. We watered them every day. The beans are two inches long on our vines.

EDDIE O'C.

I am sorry I cannot print the other letters. The results of such education as this—teaching children about animals and gardens, to "try for 100 in conduct" and to "be trusted" to do right even if no one is looking—are worth in themselves the teacher's salary for a year!

MORE ANIMALS—IN ANOTHER SCHOOL

A teacher gave me some of the offhand answers written by children to questions given out as an exercise in English Composition. Some of them sound funny, but what would *you* have written?

For how many years can a horse's age be told by his teeth? A horse's age is known by his teeth until he loses them.—A horse's age can be told by his teeth till he loses his molar teeth.—The ordinary age reached by horses is different ages.

How many teeth has a cow? The cow has a mouthful of teeth.

What animals lap in drinking and why? The cat and dog lap in drinking because of the little cup-shaped pores on their tongues; these suck in the water.—They lap because that is the only way provided for them.—They lap because they have hollows in their teeth in which the water is taken.—They lap in drinking because they have no lower teeth.—The dog and the cat lap because God made them to.

What star is called a dog star and why? The eastern star because it looks like a dog.—The star appears in dog weather.—

Jupiter is the dog star, because Jupiter kept dogs.

What Greek goddess was called ox-eyed? Juno, from an ox eye.—Greek goddess was called Oxide.—Greek goddess was called Daisy.

How far back can we trace the dog? To Bible time, when they licked the sores of Lazarus, as he sat at the rich man's door.—We can trace the dog as far back as Noah's Ark.

For the Old Folks

"TIS ALL FOR THE BEST"

April 16: Many correspondents answer the question. The "pamphlet" asked for was one of the very first tracts published by the American Tract Society. Here is an interesting letter about it:

I think "'Tis all for the best" will be found at the Tract House in New York. I remember my father returning from Andover, his native place, and that he brought a volume of tracts just issued, and in it was this tract. This was before 1830.

Salem, Mass.

S. A. H.

No doubt this lady—who is eighty-nine years old—read the very first edition, for the Tract Society started at Andover, and in an old store there—the site of which I saw pointed out a week or two ago from the electric car, just before reaching the "Hill" on the "Reading Turnpike"—the first tracts were printed and stitched. The one in question was the second tract in that volume, The Shepherd of Salisbury Plain being the first—both from the pen of Hannah More. To my surprise I could not find it at the Bromfield Street depository, and a message to New York brought back the word—"entirely out of print." The story can, however, be found (at the Congregational Library) in Vol. III. of Hannah More's "Cheap Repository Tracts, Entertaining, Moral and Religious"; first Boston edition, 1803. It is signed "Z"—an early *nom de plume* of Mrs. More—and begins, "'It is all for the best," said Mrs. Simpson, when any misfortune befell her." A later edition of this collection was published by Harper Brothers in 1841. The first volume of Hannah More's complete works has it also. The story is so well written and its moral so striking that it is a pity that it has been allowed to go out of print.

NEW QUESTIONS

The Salem lady adds this request:

Some years ago I used to hear an elderly lady chant snatches of a hymn she had known in her youth. It began,

A few more months or days, perhaps,
Or moments passed in silent lapse,
And time with me shall be no more.

Her voice was still soft and sweet, and her face indicated both regret and pleasant anticipation. I would be glad to get the whole hymn.

I am anxious to find the poem commencing,

There was room for but one
On that life-boat at sea,
And mother or son
Must sacrificed be.

I heard it many years ago and admired it much.
East River, Ct.

MRS. L.

Mr. Martin

The Literature of the Day

Three Books on Korea

Korea is very much in the public eye at present, though the Russian retreat has put it for the present outside the theater of war. It is certain to be greatly influenced by Japanese occupation and will need new picturing when the fighting is ended, but interest in its history and the recent life of its people will be served by three books which have recently come to us.

The first is autobiographical, containing the personal recollections for fifteen years of an American medical missionary's wife. As the first foreign woman to travel in northern Korea, an active teacher in the schools, a practicing physician and a constant visitor at the royal palace, Mrs. Underwood speaks with an intimacy within the reach of few foreigners. She gives graphic sketches of scenery and character and we know of no book which with so little pretense serves so admirably to bring the people and the situation before the reader's mind.

Her accounts of missionary activity are not apologetic nor does she minimize the mistakes of the work. The picture is nevertheless one of earnest self-devotion, continual hard work and an ever-growing influence. The characteristic weakness of the Korean people and that of the king and his court are shown, but always in the kindest and most hopeful spirit. The illustrations of the book are valuable but it is difficult to excuse the absence of an index.

Mr. James S. Gale's *Vanguard* is a robust and humorous romance of missionary life, written by a missionary from intimate personal knowledge of the people. It describes experiences in the interior of the country, difficulties arising from the Korean character, from the life of foreigners in the ports and from the absurdities of a few narrow-minded missionaries. It, too, gives the impression of a kindly, long-oppressed and in some respects weak people, subject to gusts of passion and yielding easily to outside pressure, but containing elements of large hope for the future. The story is readable and bears everywhere marks of intimate knowledge and cordial appreciation of the life with which it deals.

Mr. Angus Hamilton is an English traveler whose interests are commercial and political and whose acquaintance with the Korean people is mainly from the outside. He gives a good picture of the country as the tourist sees it, with sketches of history somewhat too deeply colored by political interest. His judgment that the Japanese put back their control in Korea by conduct toward the natives of which they would have been ashamed in their own country is interesting, as well as his high opinion of Russian conduct in the East.

Mr. Hamilton has nothing but condem-

nation for Christian missions, which he regards as unwarrantable intrusions upon Oriental life. He speaks favorably, however, of the literary and medical contributions of the missionaries to Korean life. His ideal of a missionary is ascetic. His charges of luxury and idleness against American missionaries are absurd in view of the small amounts upon which they live and the results which their activity has attained. Of the value of American home life, however, as an example and incentive for the Koreans he has no idea.

It is to be noted that all these three books agree in alleging that the French

says of the Inquisition. "It is the principal thing with which the papacy is identified and by which it must be judged. The principle of the Inquisition is the pope's sovereign power over life and death. Whosoever disobeys him shall be tried and tortured and burned. If that cannot be done formalities may be dispensed with and the culprit may be killed like an outlaw. That is to say, the principle of the Inquisition is murderous and a man's opinion of the papacy is regulated and determined by his opinion about religious assassination."

That Lord Acton, holding and freely expressing these sentiments, escaped excommunication with his friend and teacher, Professor Dollinger, is one of the puzzles of papal action. And it is hardly less puzzling that he should have been willing to remain in communion with a church so enslaved and irrevocably linked with claims which affected him with horror and disgust.

[Letters of Lord Acton to Mary Gladstone, edited by Herbert Paul. pp. 353. Macmillan Co. \$3.00 net.]



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From *Underwood's Fifteen Years among the Topknobs*

A KOREAN SCHOOLMASTER

Roman Catholic missions in Korea transgress all bounds of political and social decency in their interference with the government and their exactions upon the natives. So far as missions have been a disturbing political element in Korea it seems by this common testimony to have been the fault of these Roman Catholic priests who have usurped the position of judges and administrators.

[*Fifteen Years Among the Topknobs*, by L. H. Underwood, M. D. pp. 271. Am. Tract Soc. \$1.50.
The *Vanguard*, by James S. Gale. pp. 390. F. H. Revell Co. \$1.50.
Korea, by Angus Hamilton. pp. 313. Chas. Scribner's Sons. \$1.50 net.]

Lord Acton's Letters

Biographical and autobiographical elements follow each other in this interesting book. Mr. Paul's introductory memoir sets before us the life and character of one of the most interesting Englishmen of the last generation. Lord Acton was a Liberal in politics, a close friend of Gladstone and his family, a Roman Catholic to whom Ultramontanistism was the unpardonable sin, and one of the most learned men of his generation.

Following this memoir are intimate letters to Mr. Gladstone's eldest daughter, in which Lord Acton probably expressed his opinions more clearly than anywhere else. They throw light upon the political and religious situation of his time both in England and on the continent and have much of the personal charm which his few intimates knew. His opinion of the modern papal development of the Roman Church may be suggested by what he

which commend them to those who love the best devotional reading. They are exceptionally sympathetic in their interpretation of the life of the spirit and charming in style.

The *Story of the Bible Society*, by William Canton. pp. 362. E. P. Dutton & Co. \$2.00 net. The official history prepared for the centenary of the British Bible Society. An interesting account of the providential leadings and worldwide influence of a great movement which is still active for the betterment of the world. Mr. Canton's chapters are of great but varying interest and contain many facts of significance which have been but imperfectly known.

The *Early Story of Israel*, by Evelyn I. Thomas. pp. 151. Longmans, Green & Co. The story of the beginnings of things and of the people of Israel from the first chapter of Genesis to the rule of Samuel the Judge, told in language within the compass of the mind of the child and in harmony with the purpose of the Bible and modern knowledge of the Old Testament. The illustrations are from fine old paintings. An admirable little book for parents or teacher to read with children in connection with the first six books of the Bible and the first book of Samuel.

Prayers Written at Vallima, by Robert Louis Stevenson. pp. 19. Chas. Scribner's Sons. 50 cents. A beautiful edition of the Vallima prayers with an introduction by Mrs. Stevenson giving an account of the native Christian habit of family prayers which was the occasion of these well-known and beautiful petitions. Handsomely printed and bound.

Oneness with Christ, by Bishop W. R. Nicholson, D. D., edited by Jas. M. Gray, D. D. pp. 284. Alliance Press Co., New York City. \$1.50. A commentary on Paul's Epistle to the Colossians by the lamented Bishop Nicholson of the Reformed Episcopal Church. A devotional and practical interpretation of one of the most spiritual of the New Testament books.

The *Art of Questioning*, Little Parishes of Eight, in The Pilgrim Teacher Series of Talks with Teachers. pp. 17, 7. Pilgrim Press. 5 cents, 3 cents.

RELIGION

Honour towards God, by John Kelman, Jr. pp. 64. Fleming H. Revell Co. 36 cents net.

The real theme of Mr. Kelman's book is God's confidence in man. It is the ripe expression of a great thought and the short chapters have an eloquence and depth

Leaflets which deal in a practical way with problems of interest to Sunday school teachers. They are deserving of wide circulation, and will be helpful to many readers.

The Song of Our Syrian Guest, by William Allen Knight. Pilgrim Press. 50 cents net. Mr. Knight has taken occasion from the demand of a new edition of his story for its enlargement. Readers of *The Congregationalist* and the general public will welcome this beautiful and beautifully illustrated edition.

BIOGRAPHY

A Preacher's Story of His Work, by W. S. Rainsford. pp. 245. Outlook Co. \$1.25 net. The pastor of perhaps the most famous church in New York has put the characteristic traits of a strong personality into this account of diversified ministrations, beginning as a street preacher in England, continuing as a special missionary in the United States and Canada and culminating in the large sphere of influence which he now occupies. His transitions of thought, the men like Robertson and John Fiske, who helped him to larger views, his own conceptions of the function of the church, his readiness to adopt unconventional methods are clearly depicted. Perhaps the dominant note is that of Dr. Rainsford's grasp upon his gospel and his desire to bring it to bear vitally upon his fellowmen.

Letters from England, 1846-1849, by Elizabeth Davis Bancroft. pp. 224. Chas. Scribner's Sons. \$1.50 net.

The letters of a cultivated New England woman to her children and friends. They are rather an enumeration than a characterization of the important and interesting leaders of English political and social life with whom she was brought in contact, as wife of the American Minister, but the reader gets a distinct though superficial picture of early Victorian life. The autobiographical element is interesting and the book contains a number of admirable portraits.

Moses Brown, Captain U. S. N., by Edgar Stanton MacLay. pp. 221. Baker & Taylor Co. \$1.25.

Mr. MacLay has unearthed not a little interesting material in regard to the adventures of a naval hero of the Revolution and the war with France, and made the most of it, occasionally rather in the spirit of sensation than of sober truth-telling. He goes out of the way, for instance, to speak slightly of the farmers who resisted the British raid at Lexington. He succeeds in giving us a good idea of Captain Brown, whose character is the most significant and interesting in the book.

American Immortals, by George Cary Eggleston. pp. 432. G. P. Putnam's Sons. \$3.50. Brief biographies of the men included in the selection for the Hall of Fame at New York University. Each is introduced by a portrait, and Mr. Eggleston has written with a pleasant enthusiasm and appreciation. The book is handsomely made, and will help to keep these great and interesting careers before the minds of the American people.

VERSE

The Land of Song, selected by Katharine A. Shute, edited by Larkin Dunton. L. L. D. Books, L., II, 111. pp. 192, 239, 272. Silver, Burdett & Co. 36 cents, 48 cents, 60 cents (introduction price).

These three well printed and pleasantly illustrated volumes make one of the best poetical anthologies for little children and boys and girls with which we are acquainted. The standard of inclusion by which every such collection must be judged is of the very highest and the books are admirably adapted for gifts to children, for school libraries and perhaps under wise instruction for use in the classroom. But we do not commend making a treadmill for class drill of the best poetry.

Poems that Every Child Should Know, edited by Mary E. Burt. pp. 355. Doubleday, Page & Co. 90 cents net.

An anthology professedly for children which extends, however, to poems the meaning of which only the mature mind can grasp. Most of us would hardly care to put some of these poems into the hands of a child. It is difficult, for instance, to imagine a child committing to memory Walt Whitman's *Song of Myself*. But speaking generally, the standard of selection is high. We should like the book better, however, if the too egotistic prefatory notes were omitted or relegated to a less conspicuous place.

Poems, Pauline Frances Camp. pp. 60. E. G. Badger, Boston. \$1.00.

Personal relations, domesticities and love of the beautiful in nature offered inspiration for these pleasant verses.

The Rose of Old Seville, by Elizabeth Minot. pp. 87. Richard G. Badger, Boston. \$1.50.

This play is romantic—not to say melodramatic. The defeated villain betrayed by his demon-temper shouts, "Foiled!" and stabs himself, while the demon crawling away with a horrible laugh cries, "One more soul for my master." And the prose dialogue is too stilted. But there is genuine thought and lyric power in the shorter poems.

Friends Hither and Yon, by L. F. S. Barnard. pp. 19. Richard G. Badger. \$1.00.

OUTDOOR BOOKS

With the Birds in Maine, by Olive Thorne Miller. pp. 300. Houghton, Mifflin & Co. \$1.10. A student so enthusiastic and patient as to spend "three years becoming somewhat familiar with the domestic life of the veery" is sure to discover much of interest to bird lovers. Mrs. Miller is fortunate in having a pleasant literary style in which to chronicle her discoveries, and she also knows what to leave out; hence her papers may be read with interest by any one fond of outdoor life, while these descriptions of the Maine coast are particularly charming.

The Angler's Secret, by Charles Bradford. pp. 206. G. P. Putnam's Sons. \$1.00 net.

A meditative book which contains also practical comments and suggestions in regard to the handling of tackle and fish. A pleasant element of personal experience runs through the chapters, with delightful touches of humor and here and there a pleasant picture of the world outdoors.

The Trees and the Shrubs of Northeastern America, by Charles S. Newhall. pp. 249. G. P. Putnam's Sons. \$2.00.

A new imprint in a single volume of two useful popular handbooks. No changes have been made in the plates, and some slight errors to which attention was called in the earlier editions have not been corrected. A useful introduction for the unlearned reader to the trees and shrubs as outdoor friends.

MISCELLANEOUS

Overtones, by James Huneker. pp. 335. Chas. Scribner's Sons. \$1.25 net.

Mr. Huneker calls Richard Strauss the supreme master of modern music. With this conception it is not surprising to find Wagner dethroned from the position in which so many modern lovers of music have placed him. Parsifal is elaborately criticised as a work of the decadence of genius. The final essay raises the question of what is to follow Wagner in the advance of music. Other essays deal with writers who loved music, with Nietzsche, the rhapsodist, with Verdi and Boito, while one chapter is devoted with not a little satirical humor to the eternal feminine in its relation to music. Music lovers will find many challenges and not a little suggestive thought.

The Blues, by Albert Abrams, M. D., F. R. M. S. pp. 240. E. B. Treat & Co., New York. \$1.50.

By his title Dr. Abrams intends a certain form of nerve exhaustion, common enough, but not often carefully distinguished, which manifests itself in peculiar periods of mental oppression and which is largely due to the lost vigor of the abdominal muscles. His account covers the ground of diagnosis, and he suggests practical methods of strengthening these muscles by exercise which will be helpful to sufferers. The style is clear and not too technical for popular understanding, and the illustrations are a help.

Annual Report of the United States Life-Saving Service. pp. 470. Government Printing Office, Washington.

A treasure house of unknown and unnoticed deeds of heroism. It contains the names of life-savers to whom medals have been awarded, with a dry summary of facts, the history of shipwrecks, an account of the work of the service, and a useful illustrated chapter on the method of restoring the apparently drowned. Suggestions of romance are here in abundance for the discerning and imaginative mind.

How to Live Forever, by Harry Gaze. pp. 205. Stockham Pub. Co. \$1.25.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 22, Sunday. *Neighborly Duties.*—Deut. 23: 19-25.

Lending between brothers was to be a matter of friendly accommodation without thought of gain—from the stranger gain might be made from the lending. In an ideal world-brotherhood increase through personal necessity will be outlawed by Christ's law of love. Note the large place which vows play in the old world life in comparison with the reluctance of the modern man to commit or bind himself. This law of the vineyards is popular custom in many parts of southern Europe today. One may help himself to grapes from the abundant harvest—but not carry any away.

May 23. *Borrowing and Lending.*—Deut. 24: 6-13.

These are hand mills. Every family ground its own meal. To take the millstone to pledge was to starve the family. A pledge is not forbidden, but harshness in exacting payment, especially when the debtor is poor. The garment is the outer cloak, which could be spared through the day, but the debtor, shivering without it in the cold night air, would be tempted to curse his creditor. Jehovah sees and remembers this social and brotherly consideration.

May 24. *Justice and Kindness.*—Deut. 24: 14-22.

Perhaps as much suffering has been caused in the world by delayed wages as by any other form of social injustice. It would be instructive to go through the books of the Bible and note how frequently God's indignation against oppressors of the poor is expressed. The law of the gleaner represents the best traits of Jewish life in its thought for the widow and the fatherless.

May 25. *The First Fruits.*—Deut. 26: 1-11.

Every harvest brought remembrance that the land was God's. The result of their labors was not their own until they had shared it with others. This continual recounting of history, in a time when there were neither books nor schools, was the schooling into unity of the people.

May 26. *The Tithes.*—Deut. 26: 12-19.

Priest, Levite, sojourner, fatherless, widow—these were partakers of God's share. The spirit of this command is still operative in any Christian view of life, and these classes have their easily recognized modern representatives. The proportion of distribution is not fixed here—much less is it fixed for the free disciple of Christ, who is, however, judged according to the law of liberty.

May 27. *Stones of Remembrance.*—Deut. 27: 1-10.

Israel belonged with the stone-writing peoples. The prohibition of the use of graving tools made this use of plaster necessary. It would not, however, last like the inscriptions on the granite of Egypt, or the baked bricks of the Babylonian libraries. This thought of the defilement of the altar by the use of a cutting-tool seems to go back to the most primitive times. No reason is anywhere given why it should be so.

May 28. *Blessings of Obedience.*—Deut. 28: 1-14.

The life of earth fills all the horizon of blessing here. Obedience brings prosperity. Jehovah is personally active with his people, meting out rewards and punishments in the sphere of wealth. And upon these varied blessings follows an even more complete catalogue of curses for the disobedient. Christ, like the writer of the great drama of Job, went far away from this conception, disconnecting character and prosperity as seen in the earthly field, and seeking out new conceptions of the purpose of God and the destiny of man.

International Y. M. C. A.
Meeting at Buffalo

A Great Convention and a Great Debate

By Secretary James L. Barton, D. D.

A Perplexing Question of
Administration Finally
Settled

It was an inspiring sight last week to see from a thousand to twelve hundred delegates, all men, filling the body of the Central Presbyterian Church, Buffalo, where the day sessions were held. These included students from colleges, young men from the shops, presidents of railroads or banks and professional men of all kinds. The one man not conspicuously represented was the minister. If he was there he kept quiet. It was pre-eminently a layman's convention, directed and managed by laymen. The day sessions were largely for delegates. Visitors were admitted only to the galleries.

This semicentennial convention had been eagerly looked forward to, not only because it marked the turning point of the half century since its organization, but because it was widely known that the committee of twenty-one, appointed in Boston three years ago to devise some plans defining the relations between the international, state and local associations, was to bring in a majority and a minority report. These two reports have been printed and circulated. This may account in part for the extraordinary attendance.

One could not be in Buffalo long and not be convinced that a debate royal was pending. One could not listen to the six or eight hours of marvelous flow of oratory and logic and feel the surcharged atmosphere of earnestness and purpose that seemed to enwrap every delegate and not get an impression that great interests were at stake. While spiritual themes were given prominence under such leaders as Mr. Speer and Dr. Morgan, the great debate

dominated every session until Friday night, guided by the masterly hand of the newly-elected president, Hon. Henry B. F. McFarland, president of the Board of Commissioners of the District of Columbia. The discussion would have done credit to any House of Parliament in the world.

When the test vote was taken about noon on Friday the body of the church was packed with delegates. The president had requested, that at the announcement of the vote there should be no applause. When the twelve tellers were ready to count those who stood—for it was to be decided by a rising vote—all paused while a simple, fervent prayer was offered. After the vote was taken and before it was announced, the president asked that as soon as the vote was given all should bow their heads in a moment of silent prayer. Then he said: "The vote in favor of the minority report is 296 and against it 872. Let us pray." Every head was bowed while absolute silence prevailed. Then the voice of the president was heard in earnest petition, followed by the Lord's Prayer, in which every one took part. When the heads were raised and a thousand hands brushed away the moisture from two thousand eyes, everybody knew that the Y. M. C. A. was going to pull together.

Upon one attending such a convention for the first time several impressions are made.

1. That a surprising number of the "young men" are remarkably bald or gray. It seems as if the principle, "once a young man always a young man," dominates the society and gives it permanent strength. The interesting

part of it is that no one seems to think them old.

2. That if the men who took prominent part in the debate received their training in the Y. M. C. A. it must be one of the best debating schools in the world.

3. That an association that can command the time and strength of so many high railroad and bank officials and leading men in political and professional careers as well as all departments of business, must have vital power destined to accomplish great things.

4. That the underlying and fundamental principle and idea of the association is to reach young men in this land and in every land and bring them to a saving knowledge of Jesus Christ.

5. That laymen can teach theologians how to settle a hot controversy and not sacrifice mutual confidence and affection.

6. That the best way to unite denominations is not to debate plans for union but to go to work together for a common cause.

7. That however much Presbyterians may believe in the presbytery and Methodists in the episcopacy, when they get thoroughly warmed up in debate and forget their ecclesiastical affiliations, they can set forth with convincing eloquence the necessity of maintaining the absolute independence of the local association.

8. That the Y. M. C. A. is in the hands of wise leaders, commands the confidence of splendid people in all denominations and has a distinctive field at home and abroad for its operations.

Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Manhattan-Brooklyn Conference

United Church, through its pastor, greeted a large number of delegates May 12. Reports indicated the loyalty of the people to their pastors. Trinity announced the carrying on of two missions; Canarsie asserted that it is the only colored church in Greater New York free of debt; the Spanish-American church reported an interesting work among 50,000 Spanish-speaking people in Greater New York. Resolutions were adopted approving the work of the Anti-Saloon League and urging contributions to the Ministerial Relief Fund. The Borough Park and Italian Church of the Redeemer were admitted to membership. The new president is Mr. B. F. Blair of Plymouth. A creditable feature of the conference is a generous contribution to the entertaining church to help defray expenses. This custom has helped to solve the problem of finding a host, especially among the smaller churches.

Pres. C. W. Bowen presided happily over the two sessions and the after-dinner speaking. Rev. Alexander MacColl made an address on the Meaning of a Year's Work; and the topic, Present Exigencies in the Work of Churches for Their Young People, brought addresses by Dr. Forbush of Boston, and Mr. F. Boyd Edwards of Tompkins Avenue, followed by a suggestive discussion. That the pledge is not a desirable feature of the young people's society, that definite work must be provided for young people, that capable men are needed and are being had for leaders and that prayer meeting testimonies by boys indicate unhealthy conditions were sentiments apparently unanimous. The addresses out-

lined methods employed in the two churches to solve the problem.

Union's Commencement

This seminary is the outgrowth of the old New York Seminary, which was organized in 1836 as an independent institution. "Desiring to be free from ecclesiastical dominion," were words incorporated in its original papers, though afterward discarded when the seminary was renamed and came under Presbyterian supervision. The interest of Congregationalists in this institution is well founded, for over twenty-eight per cent. of Union's ordained graduates have entered the Congregational ministry.

Thirty-three men were graduated May 10, when addresses were given by Dr. M. R. Vincent and President Hall. Rev. J. C. Whiting of Claremont Park received the degree of B. D. President Harris of Amherst delivered an address before the alumni on The Ministration of the Christian Church. The Alumni Club gathered in full force for dinner at Hotel Vendome, when addresses were delivered by St. Clair McKelway of the Brooklyn Eagle and others. Probably most interest centered around the address of Dr. Briggs on The Higher Theological Education, both because of his transfer to the chair of theological encyclopædia and symbolics and also of the completion of thirty years' service on the faculty. He now takes a year's leave of absence. His address was in line with the new movement to establish a series of graduate professorships to meet the needs of advanced students, and urged the importance of thorough preparation for the ministry.

Union Seminary Students

Mr. F. Boyd Edwards has already endeared

himself to the young people of Tompkins Avenue Church, where he has assumed charge of the Sunday school and young people's work. Mr. George Roberts, Jr., has rendered valued assistance at Trinity the past year, both in the morning service and with the boys. Mr. J. J. McDonald continues to preach at the Mayflower Branch of Plymouth. Our churches are profiting through the proximity of Union Seminary.

Herbert Spencer Memorial

Dr. Lyman presided and Dr. Dewey sat on the platform in Association Hall, Brooklyn, when President Schurman of Cornell delivered a masterly address on Herbert Spencer before a large audience. While paying tribute to the worth of the great philosopher, the speaker did not hesitate to point out his limitations.

Use of the Catechism

Rev. W. S. Woolworth of Atlantic Avenue Chapel, a branch of Clinton Avenue, has prepared a catechism which he is using successfully in his school. It has fifty-nine questions and answers covering the doctrines of the church and definitions of Congregationalism.

Sunday Evening Courses

Dr. Cadman has announced a series of sermons to young men in the last Sundays before his vacation, which will begin the middle of June. Dr. Hillis is preaching a series on The Church and the Social Problem. Manhattan has created wide interest in a course of addresses by prominent men, to be reviewed at the close by Dr. Stimson. The one by District Attorney Jerome on The Concern of the People in the Excise Question attracted a large audience. Dixon.

In and Around Chicago

Testimony of Booker T. Washington

The testimony to which a great congregation listened with intense interest was given by Mr. Washington to the Congregational Club, Monday evening. It was ladies' night and the meeting was held in conjunction with graduating exercises of the seminary in the Union Park Church. The ladies provided bountiful entertainment for more than 550 persons. The audience-room was as full as the laws of the fire department would permit. Mr. Washington was at his best and made it clear that while he is not opposed to higher and professional education he believes that it is better for the majority of his race to be taught trades, how to be good farmers and good housekeepers, than to have what is called a liberal education. He is proud of the fact that in forty years his race is paying taxes according to the census on more than \$400,000,000 and that illiteracy has been reduced to 44.5 per cent., while that of Italy is 38 per cent. and that of Spain 68 per cent. The average in the South American republics is not far from 80 per cent.

Woman's Day at the Seminary

One of the secondary departments of the Theological Seminary is known here as the Christian Institute. It was organized to instruct laymen for service in the churches. Thus far instruction has been confined almost entirely to women and to those who desire to fit themselves for the work of deaconesses. On Tuesday afternoon came the graduating exercises of the first class. Seven young women received degrees, three for the completion of one year's course in the study of the Bible, and four for the completion of the two years' course of the institute. They have already found their fields of labor. It looks as if this new departure in the training of young women for service in our churches and for such special Christian work as may come to them would be fraught with great results. Dr. Brodie, the superintendent of home missions for the state, said in his address to these graduates that Illinois alone could find places for a thousand today, and that too without filling all the vacancies. Dr. Milne of Duluth in his address spoke in the same strain. His topic was A Plea for Euodia and Syntyche, which he treated in an extremely interesting and forceful manner. Sunday he was at the New England Church, and by his sermons there and his addresses at the seminary, has made an unusually favorable impression.

The Alumni Institute

This institute, held during Commencement week of the seminary, had an afternoon session Wednesday and a morning and afternoon session Thursday. The general theme for discussion at the first session was the conditions affecting the supply of the ministry in the academy, the colleges and universities and the churches. The remedy was found in greater piety and a truer appreciation of the importance and usefulness of the ministry. Thursday morning the time was given to an effort to show the importance of the place the seminary occupies with reference to the life of our churches. Addresses were made by President George, Rev. W. B. Thorp and others. In the afternoon Dr. Marcus Dods was introduced, and an address was given by Dr. F. E. Hopkins of the Pilgrim Church, Englewood.

Graduating Exercises

Thursday evening thirty-four young men received diplomas at the hands of President George. The address by Dr. Nehemiah Boynton was worthy the man and the occasion. The baccalaureate sermon was preached by Dr. W. A. Bartlett. The graduating exercises were held in this church also. The banquet, Wednesday evening, for the alumni and the

faculty of the seminary was given in the parlors of the Leavitt Street Church.

Degrees were conferred upon thirty-four men, four of them from the German Institute, two from the Danish Norwegian Institute and four from the Swedish Institute. It was stated that there is no other place than Chicago Seminary in the world where a Free Church Dane or Norwegian can be trained for the ministry. Its graduates now number 113. More than 150 Swedes have graduated. All of them are at work, and of the Swedes nineteen are engaged in foreign missionary work. Seven men received diplomas of graduation in the regular course, and sixteen the degree of B. D. The degree of D. D. was conferred on Pres. W. H. Sallmon of Carleton College and on Rev. G. S. Rollins of Minneapolis, Minn. The income of the Ford scholarship was granted to Mr. Lester McClean, Jr., of Denver, Col., who has averaged a mark of ninety for the entire course in all his studies. He will study in the University of Tokyo, Japan, to prepare himself for Bible work in that country.

Professor Curtiss left Thursday morning for two months' work in Palestine. In August he will read two papers at the congress for the comparative study of religions at Basle, and will spend the rest of his vacation in special study in Germany. The professor is enthusiastic over the department of research he has opened.

The Colored Man's Day

Monday morning the ministers listened to two men competent to speak concerning the conditions and prospects of the colored people of this country. The first speaker was Rev. R. C. Ransom, pastor of an institutional church in Chicago, the man against whom violence was used about a year ago on account of plain words regarding men who were placing temptation in the way of his people. He dwelt especially upon the difficulty a colored man has in the North of obtaining any employment save that which is menial, no matter how well fitted he may be for other work.

The second speaker, Professor Sinclair of Howard University, Washington, was born in slavery, but worked his way through the university, graduated at Andover Theological Seminary and has given his life to teaching and for many years has had the chair of Hebrew in his *alma mater*. According to his testimony the hatred against the black man in his native state, South Carolina, is so bitter that he has found it unsafe for him to visit his mother in the little village where he was born. He thinks that the only cure for present evils is for the Government to make the education of the South, both for whites and blacks, an affair of the national government, and in order that the Negro may secure his rights as a voter to reduce representation in Congress to the number of persons who are permitted to vote.

Chicago, May 14.

FRANKLIN.

A Year in Congregationalism

The Year-Book for 1904, giving statistics for 1903, is out in handy flexible binding. Here is a summary of the figures:

Churches, 5,900, a gain of 82; with 660,400 members, a gain of 7,612; accessions on confession, 29,403, an average of about five to a church; ministers, 6,071, a gain of 56; Sunday school membership, 671,292, a gain of 9,671; 3,552 young people's societies had 166,726 members, a loss of 59 societies and 3,011 members; deceased ministers, 96—10 more than in 1902; graduates from theological seminaries, 109, a gain of 5; benevolences, \$2,088,967, a loss of \$38,531; home expenses, \$7,934,566, a gain of \$51,630. There were gains in contributions to foreign missions, church building, home missions and ministerial relief; and losses to education, the American Missionary Association and the Sunday School and Publishing Society.

The Jerusalem Convention

THE GREAT GATHERING IN RETROSPECT

BY REV. J. ADDISON SEIBERT, WORCESTER, MASS.

The World's Fourth Sunday School Convention was a great convention in many respects, but chiefly because of its representative character. It was fortunate, too, that the program was not crowded, for we came to Palestine to see the Holy Land quite as much as to attend the convention. There were no afternoon sessions in the great tent pitched near Gordon's Calvary, but devotional services were held at Gethsemane and on Mt. Olivet.

Sunday morning, April 17, 800 Americans, 400 English, and several hundred more from the rest of the world gathered for the first meeting. On the platform were representatives from the United States, Canada and Mexico, England and Australia, Egypt and Palestine; missionaries from Syria and Palestine, India, Africa, Asia Minor, Trinidad and other points; Samaritan high priests from Shechem, Greek patriarchs from Jerusalem.

The sermon was preached by Archbishop Sinclair of London. The four o'clock communion service was exceedingly impressive on such sacred ground. Strong speakers occupied Monday forenoon with the geography, history and customs of the land—Dr. Monro Gibson of London and Dr. George W. Mackie of Beirut. Dr. Ghasn-el-Howle of Mt. Lebanon was particularly happy in conducting the Oriental conference. Missionary work in and about Jerusalem and the meaning of the great commission were the themes considered at the session Tuesday forenoon. The evening session, with an address by Rev. W. L. Watkinson of London and a consecration meeting closed the convention.

We were impressed everywhere with the great importance and far-reaching influence of missionary work. The Syrian Protestant College at Beirut is wielding an influence beyond Syria and Palestine. Many of their 600 students come from Europe and Egypt. An educated native of Jerusalem told me that there was not a reputable physician in Jerusalem who was not a graduate of Beirut. He also said that the professors and American Press at Beirut furnished all the text-books for Palestine. President Bliss gave us a royal reception.

At Caifa our party was separated, many taking the overland trip through Galilee and Samaria to Jerusalem. About one-fourth of the two sections of one hundred each were ladies. A few went back to the boat from Nazareth. A Sunday rest at Shechem between Mt. Ebal and Mt. Gerizim, near to Jacob's Well, was delightful. At Jerusalem we had side trips to Jericho and the Jordan, Bethlehem and Hebron, besides all the points of interest in the Holy City. Some of us who went from Jerusalem to Jaffa by carriage and stopped at the Gezer excavations for several hours were delightfully rewarded. Superintendent R. Stewart MacAllister graciously explained the work.

Those who have not visited Gezer cannot know how valuable it is to the Bible student. Here we could see indisputable evidence of the presence of peoples 3,000 years B. C., and the successive eras of the Amorites and Canaanites, the Hebrews and Philistines, the Maccabees and finally, Roman, Christian and Muslim dominion. The excavations show how one city was build over the ruins of the older. Pottery of the rudest description belonging to the earliest pre-historic period of the cave dwellers has been found, also the crematorium where they burned their dead. The magnificent double wall of Solomon's time can also be seen. A few days before our arrival a granary full of burned corn was excavated, belonging to an early period. We will hear more from Gezer.

After five days in Egypt and four days in Rome, with a meeting at the Coliseum, we sailed for America.

Calls Resignations Dismissions Ordinations Installations Personals	Church and Ministerial Record <i>(Brief items suitable for these columns are solicited from pastors, church clerks and others)</i>	Organizations Recognitions Dedications Anniversaries Accessions Ways of Working
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Calls

ADAMS, HUBERT G., Willow Lake, S. D., to Canova and Donor. Accepts.

ALLEN, CHAS. F., Germantown Ch., Philadelphia, Pa., to Litchfield, O. Accepts.

ANDREWS, R. A., New York, to E. Andover, N. H. Accepts.

BATES, JOHN M., Bryant, S. D., to Presb. Ch., Langford. Accepts.

BLAKESLEE, ALLEN D., Necedah, Wis., to Brownhelm, O. Accepts.

BROWN, OLIVER, formerly of Peru, Vt., to Wolcott. Accepts, and is at work.

BUGBEE, ROLLA G., Athol, Mass., accepts call to Orford and Orfordville, N. H.

CONE, JAS. W., Fairfield, Vt., to Sharon. Accepts, and is at work.

DICKEY, JOHN G., Chicago Sem., to Amery, Wis. Accepts.

FORD, EUGENE C., Chicago Sem., to De Soto, Mo. Accepts, beginning work Jan. 1.

GARFIELD, FRANK L., Feeding Hills, Mass., to Castleton, Vt. Accepts.

GUILD, LEWIS T., Grace Ch. (M. E.), Des Moines, Io., to Webster Groves, Mo. Accepts, beginning June 15.

HAYNES, EDW. C., Lebanon Center, Me., to Danbury, N. H.

HIGGINBOTHAM, T. MATISON, Postville, Io., to Plymouth Ch., Toledo, O. Accepts.

HUTCHINSON, WM. A., Alto Pass, Ill., to Granville. Accepts.

JOB, PHILIP A., S. Walpole, Mass., to N. Falmouth, also to Hanover.

JONES, GEO. M., Whiting, Vt., to Becket, Mass. Accepts.

LUTHER, MARTIN F., Wilson Mem. Chapel, New York, N. Y., to Woodstock. Accepts, and is at work.

MASON, GEO. L., Vershire, Vt., to remain another year.

MATTSON, BERNARD G., Yankton, S. D., has for the second time been released from his acceptance of the call to the associate editorship of the Sunday School and Publishing Society.

MERRILL, GEO. P., Minneapolis, Minn., to Prospect St. Ch., Newburyport, Mass., for one year, after five months' service.

MESKE, FRED. L. V., Ortonville, Minn., withdraws acceptance of call to Morris, remaining at the request of his church.

PARKER, CHAS. O., Tiverton, R. I., to Westport, Mass. Accepts.

REES, JAS. E., Yale Sem., declines call to Avon, Ct.

REXFORD, GEO. W., Toulon, Ill., to Hope Ch., Anderson, Ind. Accepts.

RHODES, BERT J., Lakeview, Io., to Union. Accepts.

SILCOX, EDWIN D., Paris, Ont., accepts call to Zion Ch., Toronto.

STANTON, JAY B., Cromwell, Io., accepts call to Villa Park Ch., Denver, Col., and is at work.

STEMEN, JOHN A., Viroqua, Wis., to Burlington. Declines.

WASHBURN, FRANCIS M., Soquel, Cal., to Blaine, Wn. Accepts.

WILSON, CLINTON W., Ashland, O., to Plymouth, N. H.

Assignments of Senior Class, Hartford Seminary

Bell, Miss Florence E., Presb. Board Foreign Missions, China.

Berg, Irving H., Dutch Ref. Ch., Watervliet, N. Y.

Booth, Harold G., Riverside and Vassalboro, Me.

Case, Herbert E., A. B. C. F. M., Guam.

Davis, John Merle, fellowship for foreign study.

Elliott, Thos. J., Presbyterian Ch., Noroton, Ct.

Emrich, Richard S., fellowship for foreign study.

Roberts, Richard L., Free Baptist Ch., Worcester, Mass.

Tracy, Chas. K., A. B. C. F. M., Turkey.

Walcott, Philip C., ass't pastor Asylum Hill Ch., Hartford, Ct.

Yarrow, Ernest A., A. B. C. F. M., Eastern Turkey.

Ordinations and Installations

DUNBAR, ROBT W., 4 West Ch., Haverhill, Mass. Sermon, Rev. W. H. Penn; other parts, Rev. Messrs. F. H. Page, C. H. Oliphant, B. H. Weston, C. M. Clark, G. L. Gleason, John Graham, G. H. Hubbard.

HORNER, JOHN W., 4 Revere, Mass., April 27. Sermon, Dr. A. W. Archibald; other parts, Rev. Messrs. C. E. Beals, H. W. Stebbins, H. H. Leavitt, J. G. Taylor.

MERRITT, ROBT F., o. at Olney, Ill., April 20. Sermon, Rev. W. A. Elliott; other parts, Rev.

Messrs. C. W. Merritt, A. J. Sullens, H. A. Atkinson, S. A. Long.

RUSSELL, FRANK, 4 Meadville, Pa., May 10. Sermon, Rev. F. S. Fitch, D. D.; address to people, Rev. C. C. Creagan, D. D.

SCHRAG, A. R., o. Alton, Ont. Parts, Rev. Messrs. J. K. Unsworth, J. L. Gordon, J. W. Pedley, T. B. Hyde, H. F. Thomas.

SMITH, JAS. R., 4 Quincy, Ill., May 3. Sermon, Pres. Thos. McClelland; other parts, Rev. Messrs. J. F. Bacon, D. E. Todd, Ray Eckerson, H. H. Appelman, Drs. F. S. Hayden, John Faville, C. A. Vincent.

STOCKDALE, ALLEN A., o. and 4. at Berkeley Temple, Boston, Mass., May 16. Sermon, Rev. Francis J. Van Horn; other parts, Rev. Messrs. C. C. P. Hillier, H. S. Johnson, Drs. W. T. McElveen, Reuben Thomas, F. A. Noble, W. H. Albright, S. L. Loomis, Prof. M. D. Buell.

TURK, MORRIS H., 4 Natick, Mass., May 11. Sermon, Rev. F. W. Merrick; other parts, Rev. Messrs. Webster Woodbury, E. H. Byington, Alex. Dight, Drs. C. H. Daniels, F. E. Sturgis.

Resignations

BARNES, HENRY E., N. Andover, Mass.

BATES, JOHN M., Bryant, S. D.

BEARD, JOS. R., Baxter, Io.

BLAKESLEE, ALLEN D., Necedah, Wis.

BOND, ANDREW W., Anoka, Minn.

BRODIE, JAS. F., South Cong. Ch., Salem, Mass., to accept important denominational educational position.

CONE, JAS. W., Fairfield, Vt.

FOSS, GEO. A., Wakefield, N. H.

HAYNES, EDW. C., Lebanon Center, Me.

HIGGINBOTHAM, T. MATISON, Postville, Io.

JONES, GEO. M., Whiting, Vt.

LUTHER, MARTIN F., Wilson Mem. Chapel, New York.

MARSHALL, HENRY G., Cromwell, Ct.

MURMAN, ADAM, Forest Heights, Minneapolis, Minn., to take effect in September.

REDFIELD, CHAS. P., Winter Park, Fla.

RHODES, BERT J., Lakeview, Io.

ROGER, GEO., Windham, Vt.

Dismissions

DEANS, JOHN, Riverpoint, R. I., May 3.

STURGIS, DR. FRED'K E., Natick, Mass May 11.

Summer Supplies

BLOMFIELD, EDW. A., Yale Sem., at Roxbury, Ct.

PURDUE, ROLAND W., at Dallas City, Ill.

HARTFORD SEMINARY

Forté, Gilbert L., Staffordville, Ct.

Goodsell, Frederic F., Wellfleet Cong. Ch., Mass.

Gray, Chas. S., Wilson Station Mission Ch., Ct.

Johnston, Louis H., Manhattan Terrace Cong. Ch., Brooklyn, N. Y.

Jordan, Elwyn K., Free Baptist Ch., Lincoln, Me.

Lent, Jas. M., Baptist Ch., S. Windsor, Ct.

Lincoln, Clarence A., E. Granby, Ct.

Middlemass, Wm. S., Baptist Ch., W. Hartford, Ct.

Moses, Elliott S., Sunday School Union work, Minnesota.

Ohol, Augustine D., Cong. Ch., Andover, Me.

Phillips, Jas. G., Portage Lake Cong. Ch., Me.

Weidman, Milo E., Long Pine, Neb.

Young, Jas. C., Isle au Haut, Me.

Personals

CLARK, EDW. L., formerly pastor of Central Ch., Boston, after a year with his family in Europe, has returned to Kennebunkport, Me.

LEWIS, EDWIN J., Shabbona, Ill., takes his vacation in May and June, visiting the Atlantic coast.

MCKENZIE, ALEX. L., and wife, Wallingford, Vt., were given a reception May 9, and presented with a purse of over \$80.

VIRGIN, DR. SAM'L H., pastor emeritus Pilgrim Ch., N. Y., has so far recovered from his recent stroke of apoplexy that he has regained the use of his left side, can walk readily, and the doctors predict his entire restoration to health. The recovery in so short a time is declared to be phenomenal.

American Board Personals

APPOINTMENTS

BILLINGS, Miss VIRGINIA, who is teaching in Tilloston College, Austin, Tex., Hadjin, Turkey.

GRIFFITHS, Miss GWEN, American College for Girls at Constantinople, as missionary.

NEWELL, GEO. M., Wesleyan University, as teacher in Foochow College, China.

VAUGHAN, Miss OLIVE M., Tilloston College, Austin, Tex., Hadjin, Central Turkey Mission.

Churches Organized and Recognized

CHIHUAHUA, MEX., TRINITY CH., 1 May.

TRAER, KAN., org. 1 May. Rev. Wm. F. Essig, pastor.

Unusual Features or Methods

BOSTON, MASS., Boylston, Rev. H. A. Barker. Palastra, or church gymnasium; superintendent, Warren S. Archibald; Motto: "A sound mind in a sound body"; membership, 18; new apparatus, basket ball, 20 ash wands and a pair of single sticks. Recently gave exhibition with dumb-bell and wand drills, broad and high jumping and somersau'ts, horizontal work, vaulting, mat wrestling and single stick practice, and for a finale a game of push ball. Proceeds will enable the boys to contribute \$20 to the Ellis Mendell Memorial Fund.

SAVILL, N. Y., Rev. A. F. Newell. A unique entertainment was given by a committee of the vigorous Woman's Association. Photographs were taken of local "characters," longshore scenes, summer homes, town streets, public buildings, etc. Stereopticon slides were made from the negatives by the ladies, and thrown on the screen by the pastor's 1,200-candle power lantern, organ selections being interspersed. The auditorium was crowded with an appreciative and enthusiastic audience, and the entertainment proved so financially profitable that it may be made an annual feature. It was especially well received by the summer guests, about 1,500 of whom spend the whole or a part of the season here by the Great South Bay. The ladies afterward presented the pastor with a handsome new tripod-stand for his stereopticon in appreciation of the use of the lantern. He is on his fifth year of service with this church. Four o'clock vesper services have proved an appreciated summer change.

Bequests and Other Gifts

PATCHOGUE, L. I., Rev. S. W. Haven, not Sayville, L. I., Rev. A. F. Newell. \$2,000, from the estate of Mr. F. C. Vrooman, chairman of the committee which erected the present handsome edifice. An Easter offering of \$1,800 is to be made up to \$2,000 and used, with the legacy, in reducing the bonded debt from \$17,000 to \$13,000.

Spiritual Activity

NORTH ADAMS, MASS., Dr. T. E. Busfield, has received 90 members since Jan. 1, 90 on confession, 61 joining at the May communion.

RIDGWAY, PA., First, Rev. P. W. Sinks. Following a three weeks' union meeting, under the leadership of Evangelist M. S. Rees, 33 members were received, 22 on confession.

SUDBURY, VT., Rev. M. W. Hale. This church, weak for many years, received ten members on confession May 8, nearly doubling the membership. Among them were three men and their wives.

WEST WINFIELD, N. Y., Rev. Shelton Bissell. Individual and class work with young people of the Sunday school resulted in 16 accessions on confession since Jan 1, a total of 19.

WINCHESTER, MASS., Rev. D. A. Newton, has received 33 members thus far this year, 14 on confession.

Dedications

MT. GILEAD, N. C., Rev. Zachariah Simmons. First house of worship, May 8, with sermon by Dr. A. W. Curtis. \$200 aid from Building Society enabled it to complete this tasteful edifice without debt.

SOUTH MANCHESTER, CT., Rev. G. W. Reynolds. \$26,000 meeting house, May 8. Fuller account in next Connecticut Broadside.

April Receipts of the A. M. A.

	1903	1904
Donations,	\$18,102.26	\$16,696.31
Estates,	5,673.44	11,718.46
Tuition,	6,574.37	6,078.30
Total,	\$30,350.07	\$34,493.00
	7 mos. ending April 30, 1903	7 mos. ending April 30, 1904
Donations,	\$101,350.88	\$98,493.62
Estates,	41,584.31	55,228.01
Tuition,	36,762.26	40,769.10
Total,	\$179,697.55	\$194,490.73

A decrease in donations of \$2,857.26 and an increase in estates of \$13,643.70, and in tuition of \$3,999.74, making a net increase for the seven months to April 30 of \$14,786.18

From Franklin County, Mass.

Maintaining church life on the wind-swept Franklin hills is not always a holiday pastime. Six years ago the committee on aided churches of Franklin Conference found that the churches of that county were receiving yearly \$1,000 more from the Home Missionary Society than they were contributing to that work. The committee's report recently issued shows that this deficit has been cut down to \$283. The gain was accomplished in part by yoking Charlemont and Second of Hawley under one pastorate; in part by the voluntary action of churches in curtailing their requests for aid.

The Franklin County Ministers' Association approved May 10 the project for a county Congregational Club. It is expected that such a club will be formed at a meeting of ministers and leading laymen to be held in June. The Connecticut Valley Club does not quite meet the need, as Franklin County people cannot attend its meetings without remaining over night.

A notable study of the temperance situation in the county, based on letters obtained from 109 representative citizens, was presented at the recent Franklin Conference at Bernardston by Rev. H. F. Hallett of Ashfield for a special committee. They found discouragement and lack of competent organization in the churches, that predominance of public sentiment does not sustain law enforcement either in license or no-license towns, that the W. C. T. U. text-book is a not wholly satisfactory means of conveying needed temperance school instruction. They recommend appointment of law enforcement committees who do not fear a little dirt and excitement.

Turners Falls has a manual training class for boys.

The Millers Falls church furnishes an illustration of successful work for a manufacturing village. It serves a little community of 1,000 people, more than half Roman Catholic. This typical artisan population, according to tradition, should be hostile to organized religious effort. But this church has had fourteen accessions the past year, and has a membership of 81, pretty creditable considering the shifting population. Its prosperity is shown by the doubling of its benevolences the past year, during which new hymn-books, new piano and electric lights have been added. The King's Daughters have almost raised the \$600 expended this year for repairs. This organization is made up of indefatigable money raisers, who have turned over to the church nearly \$3,000 since they began operations in 1895. They executed recently a Napoleonic stroke of finance by recovering with patchwork twenty-six "comfortables" for a neighboring hotel. They also earn considerable money by taking in sewing at reasonable prices. In this church Congregationalists, Presbyterians, Methodists, Baptists, Unitarians and Universalists constitute one happy and clawless family. Rev. D. A. Hudson, who has just been dismissed from its pastorate, knows and cordially greets every man, woman and child in the village.

E. K. T.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 23, 10.30 A. M. Reports from meeting of State Association at Fitchburg. "Impressions" by Rev. Messrs. James Alexander, B. L. York and others.

LEND-A-HAND SOCIETY, Channing Hall, 25 Beacon Street, May 28. Dr. E. E. Hale will preside. Public invited.

MASS. CONVENTION OF CONGREGATIONAL MINISTERS, Supreme Judicial Courtroom, Boston, May 25, 5 P. M. Public services South Congregational (Unit.) Church, May 26, 11 A. M. Sermon, Rev. De W. S. Clark.

WOMAN'S BOARD OF MISSIONS, semiannual meeting, Park Street Church, Boston, May 26, 10 A. M., 2 P. M.

CONFERENCE OF WOMEN MINISTERS. Women ministers of various denominations who may be in Boston Anniversary Week are invited to meet at the residence of Mrs. Julia Ward Howe, 241 Beacon Street, May 28, 10.30 A. M., for greetings and conference.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC, Montreal, June 8-13.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Me., June 15-22.

CONFERENCE FOR LEADERS IN Sunday School and Young People's Societies, under auspices Young People's Missionary Movement, Winona Lake, Ind., June 17-26; Lookout Mountain, Tenn., July 1-10; Silver Bay, Lake George, New York, July 22-31.

SUMMER SCHOOL OF LIBRARY ECONOMY, Amherst College, Mass., July 5-Aug. 12.

SPRING STATE MEETINGS

Additions or corrections should be promptly sent.

New Hampshire,	Berlin,	May 24-26
Rhode Island,	Pawtucket,	May 24, 25
Missouri,	St. Louis,	June 1, 2
Connecticut,	Hartford,	June 14
Vermont,	St. Johnsbury,	June 14
Kansas,	Lawrence,	June 15-20

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CARSON—At Atlanta, Ga., April 27, Mrs. Abner Carson, born Almira Stoddard, aged 81 yrs., 8 mos. and 24 days. Funeral services were held in the Central Congregational Church of Atlanta, of which she was

a member, and in Dubuque, Io., her old home, where her body was buried by the side of those of her husband and three children. One son survives: D. I. Carson, who lives with his wife and daughter in Atlanta.

CLARK—In loving memory of Dennis Woodruff Clark, born Farmington, Ct., May 27, 1819; died Portland, Me., April 18, 1904.

HALEY—In Milton, N. H., March 28, Rev. Frank Haley, aged 69. He graduated from Dartmouth Medical College in 1857 and practiced medicine for some years, then entered Andover Seminary, where he graduated and has preached since in Enfield, Hoscawen and Milton, N. H., and Concord, Mass., and was twice in charge of a home missionary church and school in Macon, Ga. Although hampered by ill health all his life, he did important work wherever he was along educational lines and in the pulpit.

MRS. CATHARINE P. HATCH

In the death of Catharine Persia Harbach, widow of the late Nathaniel Hatch, which occurred at Bradford, Mass., April 26, the beautiful life of an unusual woman has been closed to the friends on this earth to be opened again in heaven.

She was born in Sutton, Mass., on Dec. 18, 1821, a daughter of the Pilgrims, and her love for her country, home and the church had all the strength and depth that her inheritance gave her.

Her Christian life was not ostentatious, but "strength and honor were her clothing and in her tongue the law of kindness."

Until her last illness she was a constant attendant at church and Sunday school, where she both studied and taught the Bible faithfully. She was especially interested in missionary work, and at the time of her death was president of the Ladies' Home Missionary Society of the First Church of Christ in Bradford, Mass., of which she was a member.

She leaves four children, "who rise up and call her blessed": Frederick T. of Terre Haute, Ind., Edward F. Mary and Katharine A. of this city.

The funeral services were held Friday, April 29, from her late home. The burial was in Elmwood Cemetery, Bradford, Mass.

MRS. JOANNA FISHER WHITE

Was crowned April 25. From her home near Chester, Vt., fifty-three years ago, she became one of Governor Slade's teachers at Noblesville, Ind. As the wife of Rev. George H. White she entered the missionary work at Oorfa, Asiatic Turkey, in 1837, and two years later passed on to Marash. That fruitful field over-stimulated her Christian ambition. Mrs. White laid the foundations in her girls' school for the Central Turkey College for Girls. Mr. White's years of strength ended in 1883. He returned to America, performed twenty years of pastoral work in New England and in Iowa, then submitted to an enforced retirement in Grinnell during the last eighteen years.

Everywhere Mrs. White was a moral power, an angel of strength and of consolation. In Grinnell she was a member of the executive committee of the Iowa Branch of the W. B. M. I., always made liberal contributions, especially to missions, and was peculiarly happy that her son, Rev. G. E. White, in Marash, could be acting president of Anatolia College in Marsovan.

Her Christian sympathy conquered friendships, made her religion magnetic. Her beautiful home life was a model, radiant with all that is sweet in love between husband and wife, parent and child, brother and sister. Her life closed suddenly. She sat down at the dinner table feeling better than usual, glanced upward, began to fall over, her husband caught her, and in a moment she was lifeless in his arms, a moment from work to reward.

L. F. F.

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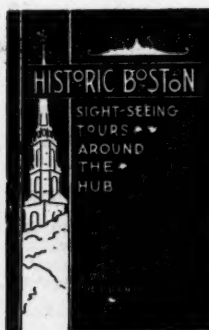
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Congregationalists and Christians Fraternize

A union meeting of the Taunton Association and the ministers of the Rhode Island and Massachusetts Christian Conference was held at Fall River May 11. No formal business was transacted by the joint session, but the brethren of the Christian Connection expressed their regret at the withdrawal of their representatives from the Pittsburg conference when the project of uniting the four denominations was under consideration.

An interesting feature was a review of L. W. Bacon's recent book on The Congregationalists, with Dr. Bacon present to reply with his accustomed vigor. The review was altogether complimentary, but the author assured the brethren that he had already been notified by the president of the Unitarian organization that that body could not accept his account of the disruption, despite the fact that he considers the Orthodox and not the Unitarian element to have been the authors of "the act of schism." He added pleasantly that he should be much disappointed if the Congregational House did not send him a similar message. The evil genius of Congregationalism, according to Dr. Bacon, was Nathaniel Emmons, but the first departure from the primitive simplicity of the New Testament church was when the church in Boston, having outgrown its meeting house, allowed a second church to be formed in the town instead of building a second meeting house and securing a second pastor for the original church.

Printed copies of an interesting sermon by Dr. W. W. Adams of Fall River on the part of American diplomacy and the missionary in the wonderful development of Japan were presented to the visiting brethren by the scribe of the association, Rev. P. W. Lyman.

The meeting was thoroughly enjoyable, in spite of small attendance of the members of the association, who were outnumbered by the Christian brethren.

G. H. J.

Two Anniversaries

ST. JOSEPH, MICH.

The 50th anniversary of the organization of First Church was observed May 1, though the exact date was April 28. Rev. T. R. McRoberts, now of Charlotte, who holds the record for the longest pastorate over the church here, preached the anniversary sermon. Rev. W. J. Cady, pastor of First Church, Benton Harbor, a daughter of this church, brought greetings, and spoke briefly on The Church of Today. The historic address was by W. R. Lyons, an attorney and member of the church. Letters were read from Rev. A. S. Wood and Rev. H. F. Tyler, former pastors, and others. A social hour and refreshments were enjoyed at the parsonage.

The church building, erected forty-four years ago, ought to be replaced by a modern and larger equipment. The church has had thirteen pastors, including Rev. Edward Anderson, son of a former secretary of the American Board. A fine parsonage has been built and 31 members have been added during the present pastorate, that of Rev. H. S. Roblee, who came in 1902.

PITTSFORD, VT.

The church celebrated its 120th anniversary of organization April 14. In connection with the exercises a memorial fund was started in memory of the late Dr. C. C. McIntire, pastor 1880-90. This fund, income of which is to be used in keeping the church property in repair, now amounts to \$1,200. Rev. C. H. Smith is present pastor.

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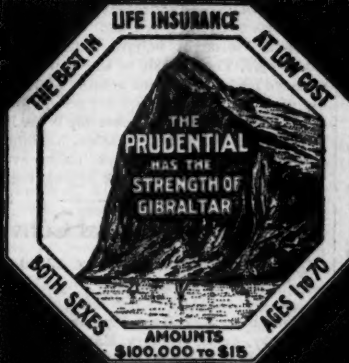


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THE CATHEDRAL ETCHINGS

LICHFIELD CATHEDRAL (plate 15 x 22 inches)

BY MURRAY

DURHAM CATHEDRAL (plate 15 x 20 1/2 inches)

RHEIMS CATHEDRAL (plate 15 1/2 x 24 inches)

BURGOS CATHEDRAL (plate 13 1/2 x 21 inches)

HAIG'S FAMOUS ETCHINGS

Lichfield dates from the later twelfth and the early thirteenth centuries. It was not begun until five hundred years after the death of the saint it commemorates (Saint Chad). No trace remains of the old Norman building which it replaced.

The two western spires attain a height of 118 feet. The central tower and spire, rebuilt during the restoration, is 285 feet high.

Durham is a fitting subject for Haig's etching needle. In the distance the light dimly struggles through the vast rose window. The opposite wall is veiled in darkness. Two surplised figures relieve the dimness of the deserted choir. A more striking and effective cathedral interior it would be difficult to conceive.

Rheims is historically the most famous of French Cathedrals; it is the church where French monarchs were crowned. Architecturally, it is the most perfect of any building of its kind. The western façade and towers are pre-eminent for splendor and stateliness of design. In the etching of Haig the grandeur of the great west front is brought out with all the inimitable felicity of a master.

Burgos is one of the most elaborate monuments of sculpture and architecture in the world. Haig has selected for this, his masterpiece, the nave of the Cathedral. The subdued light and kneeling figures give an air of religious calm perhaps even more effective than in "The Choir of Durham Cathedral."

The original signed proofs of these etchings were purchased at a cost of \$600.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

THE fifty-first annual meeting of the American Congregational Association will be held on Monday, May 23, 1904, at 12 M., in Pilgrim Hall, Congregational House, Boston. JOSUA COPE, Secretary.

WOMAN'S BOARD OF MISSIONS. The semi-annual meeting will be held in Park Street Church, Boston, Thursday, May 26. Sessions at 10 A. M. and 2 P. M. Various phases of the work will be presented and addresses will be made by several missionaries.

E. HARRIET STANWOOD, Home Secretary.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1883. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. DR. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary. W. HALL ROBE, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted. Matron for a New England boarding school. Apply to T. S., 21, care The Congregationalist, Boston.

Young Men and Boys Wanted. Positions supplied in business houses. Brock's Bureau, 51 No. Market St., Boston. See Mr. McGerlie.

To Rent for July and August, furnished apartment, facing Morningside Park, New York City. Five rooms. Apply to Mrs. Davis Foster, 72 Morningside Avenue, New York City.

Managing Housekeeper or Companion. A woman of ability and refinement would like position in a pleasant home. Would travel. References exchanged. Address A. B. C., 20, care The Congregationalist.

House for Sale in Wellesley, in thorough repair, 12 rooms, modern conveniences, garden lot, fruit trees, midway between college and Dana Hall. A bargain. Easy terms of payment. Address Charles R. Dana, Grove Street.

Trained Nurse. Normal School graduate, familiar with French and German, desires position as companion for invalid or children. Would go abroad. References exchanged. Address T. N., 21, care The Congregationalist, Boston, Mass.

Private Home for elderly gentlemen. Large country mansion, furnace heat, open fireplaces, bath and all modern conveniences. Everything strictly first-class. Boston and Worcester references. Address A. W. Fuller, Box 85, No. Brookfield, Mass.

An Invalid can find experienced care and home comforts in Newton. Large sunny house, on high ground. First-class in every particular. Best of references furnished. Address D. M., 14, care of The Congregationalist, Boston, Mass.

A Few Boarders desired for the summer, in a pleasant country village. Grove and pond near at hand; rooms large and pleasant; table good; terms very reasonable. For further information address C. R. Bingham, Marlow, Cheshire Co., N. H.

Ministers desiring to spend the night in Boston, can find the very best of accommodations in steam-heated, electric-lighted rooms, within five minutes' walk of the Congregational House, by addressing T. S. B., care The Congregationalist, Boston, Mass.

A Pastor in Vermont would like an opportunity to supply a church near the seashore for two weeks or more during the coming summer. A moderate remuneration would be satisfactory. Address X. Y. Z., Room 602, 14 Beacon Street, Boston, Mass.

A German Lady, conversant in English and French—graduate of a teachers' college, Germany—wants a position as tutor or companion in a family for the summer months. References exchanged. Address Rev. F. W. Martini, Caldwell Place, Fitchburg, Mass.

Furnished Apartment in Cambridge, Mass., to rent for the summer. Nine rooms, including three front chambers and bath. Quiet, airy location, convenient to three lines of cars. Thirty minutes to Park Street Subway. Address 61 Dana St., Cambridge, Mass.

Summer Board Wanted in Central New England. Requirements: Very simple food, excellent of its kind, and two comfortable rooms in a modern, private house with pleasant surroundings, accessible by railroad and telephone. Address with terms, T. W. O., 21, care The Congregationalist, Boston, Mass.

Camping through the Yellowstone Park and the Rocky Mountains in Wyoming. A few gentlemen and ladies desired to complete a party for a camping trip, three or four weeks in July and August. Route via the Royal Gorge and Salt Lake City. Inexpensive. Address Rev. George C. Bryant, Rockford, Ill.

Springtime South of Worcester

May finds the churches of the Worcester South Conference encouraged by accessions and well-organized forces. Several congregations have lately welcomed new pastors. To Douglas and East Douglas has come Rev. Edward B. Blanchard from a successful ministry in Brookfield. Upton is receiving a special impetus from the messages of Rev. Ernest W. Eldredge, recently of Montague. At Rockdale, Northbridge, Rev. A. F. Maxwell preached his last sermon May 1. He goes to Canton after a ministry strong both in pulpit and parish. He has served the conference as president of the local Christian Endeavor Union for two years.

The churches met to look over their common interests April 28 at Sutton, the oldest organization. The program was notable for the new men introduced as well as the addresses given. Dr. F. E. Emrich, Miss Lucy G. Stock and William Shaw from "without" brought helpful contributions to the day's topic, The Mission of the Church. The pronounced feature of recent months appears to be in the departments of the Sunday school and Y. P. S. C. E. The net gain in membership is the largest for nearly a score of years. Grafton, Northbridge and Westboro have profited from union evangelistic work. Benevolences in 1903 aggregated \$28,500.

Delegates to National Convention

DES MOINES, IO., OCT. 13-20.

(Third List)

Adadourian, Rev. Haig, Plymouth, Mass.
Armsby, Arms, Millbury, Mass.
Bailey, Rev. Henry L., Longmeadow, Mass.
Bailey, J. Webster, Fort Wayne, Ind.
Baird, Rev. Lucius O., Ottawa, Ill.
Beddoes, Rev. Arthur E., Minooka, Ill.
Bell, Rev. William S., Helena, Mont.
Bradley, John E., Randolph, Mass.
Bullock, Rev. M. A., Lincoln, Neb.
Burner, Rev. D. Emery, Williamsport, Pa.
Bushnell, Rev. Albert, Kansas City, Mo.
Carter, Rev. F. E., Grand Rapids, Mich.
Crowl, Rev. Theodore, Sterling, Ill.
Day, Rev. Warren F., Los Angeles, Cal.
Dayton, Deacon John E., Williamsport, Pa.
Dodge, N. P., Council Bluffs, Io.
Early, Rev. Alonzo, York, O.
English, Rev. William F., East Windsor, Ct.
Ferris, Rev. W. Chester, Great Falls, Mont.
Flint, Rev. E. E., Creston, Io.
Foster, N. W., —, N. Y.
Goodspeed, Rev. F. L., Springfield, Mass.
Hampton, Rev. W. S., Ulysses, Neb.
Hanford, Rev. S. I., Weeping Water, Neb.
Hardy, Rev. Edward Nash, Quincy, Mass.
Hill, Rev. E. S., Atlantic, Io.
Hill, Rev. Jesse, Medina, O.
Hill, Rev. J. H., Marblehead, O.
Imes, Rev. B. A., Mobile, Ala.
King, Rev. W. D., Ada, Mich.
Lockwood, Rev. John H., Westfield, Mass.
McLaughlin, Rev. R. W., Grand Rapids, Mich.
Marston, George W., San Diego, Cal.
Millard, Rev. William B., Geneseo, Ill.
Moore, Rev. Adna W., Reinbeck, Io.
Morris, Edward F., Monson, Mass.
O'Brien, William S., Abington, Mass.
Peters, Rev. Richard, Baldwinville, Mass.
Pierce, Rev. Albert F., Brockton, Mass.
Pope, Rev. Joseph, Laurel, Mont.
Selleck, W. A., Lincoln, Neb.
Sinks, Rev. Perry W., Ridgway, Pa.
Stoneman, Rev. A. H., Grand Rapids, Mich.
Stray, George N., Ludington, Mich.
Taylor, Prin. F. C., Weeping Water, Neb.
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C. B. MARTIN, A. M. (Oberlin College).
W. A. FRAYER, A. B. (of Cornell).
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Among the Seminaries

YALE

One of the most suggestive lectures given at Yale in late years was delivered recently by Rev. S. W. Dike, LL.D., upon Readjustments which Congregationalism Needs to Meet the Religious Problems of Today.

The catalogue just issued presents an attractive list of special lecturers. Professor Peabody of Harvard will be Lyman Beecher lecturer on The Christian Character and the Modern World. The Taylor lecturer is Prof. William Newton Clarke, D. D., of Colgate University; subject, The Use of the Scriptures in Theology. Dr. H. A. Stimson of New York gives a course on The Church in Modern Life, and Rev. Shepherd Knapp, also of New York city, will present The Contribution of Shakespeare to Religious Thought. Three new names appear on the teaching staff: Edward M. Lewis, M. A., instructor in elocution; Sidney A. Weston, Ph. D., department of Biblical literature; George D. Castor, instructor in missions and director of religious work.

Among new courses may be noted one on the Gospels by Professor Sanders, and The Teaching of Jesus by Professor Bacon. Professor Walker offers a course on Augustine Aquinas, Calvin and Edwards, and a graduate course in Early Church History. In the department of pedagogy and church administration, besides Dr. Stimson's course, Dean Sanders will give a short series on The Pastor as a Religious Educator. Professor Torrey introduces Studies in Semitic Art and Archaeology. The course in the study of mission fields is so arranged that in two years a student can get at least a bird's-eye view of the whole foreign mission field. Supplementary lectures in missions are announced from Rev. Messrs. Edward S. Hume, D. Stuart Dodge, D. D., W. H. Sanders, C. C. Creagan and Mr. H. W. Hicks.

The revised roll shows a total of 93 in the school, distributed as follows: Resident licentiates, seven; graduates, 17; seniors, 27; middlers, 21; juniors, 21. Two new and interesting features of the catalogue are a list of the Friday chapel speakers with their subjects, and the record of the settlements or present location of the graduates of last year.

R. G. C.

HARTFORD

During this past year a prevailing interest has followed the travels of Prof. L. B. Paton, who was given leave of absence by the seminary trustees, that he might spend a year in Palestine and Syria as director of the work of the American School of Oriental Research and Palestinian Archaeology. About thirty colleges and theological seminaries of our country co-operate in the plan, besides the American schools in Rome and Athens. Professor Paton's work was abruptly stopped by the death of Mrs. Paton, who was touring with him. After her burial in the Protestant cemetery of Damascus, Professor Paton went to Beirut, thence to Jerusalem, where he expected to resign his office May 1. His plan is to sail from Naples May 27, and reach New York June 8.

President Mackenzie's administration has been highly appreciated. His lectures have been uniformly well attended, and every spare seat has been wanted by visitors. The widening activities of the seminary make the supervision of its work increasingly complex. To meet this exigency, the trustees have decided to add the office of dean to the constitution of the faculty, and Professor Jacobus has been appointed as first incumbent. The co-operation of the Institute of Religious Pedagogy with the seminary has brought some helpful courses within reach of the students.

An independent enterprise is the *Student Quarterly*, a periodical that commands considerable literary effort among the men. Prizes are offered for productions of greatest merit. The seminary Y. M. C. A. and the Students' Association have been resolved into one organization, the new Students' Association, which stands as an administrative body and carries the powers of the former seminary Y. M. C. A. The Volunteer Band is about to part with four members, who go this summer to the foreign field. About thirty per cent. of the students are Volunteers.

C. K. T.

As legislation increases litigation also does. There were 1,410,484 proceedings in law begun in England and Wales during 1902, costing litigants over seven million dollars in lawyers' fees alone. Commenting on these statistics a *London News* contributor attributes most litigation to one of two causes, carelessness or overreaching.

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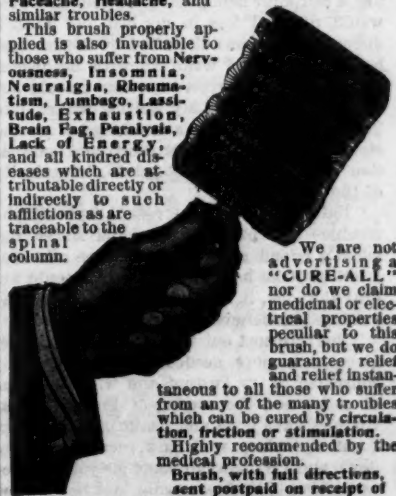
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A Portrait Unveiled at Wheaton

BY KATE UPSON CLARK

It was suggested some years ago by Miss Clara M. Pike, for many years a beloved teacher at Wheaton Seminary, Norton, Mass., that a new portrait of Mrs. Eliza B. Wheaton should be painted by some great artist. The institution already possesses a good likeness of her as she looked about forty years ago. She is now nearly ninety-five, and retains not only her clearness of mind and judgment, but to a remarkable degree her beauty of feature and coloring, while her silver hair and the gentle dignity of her bearing make her appearance most attractive.

Miss Pike's early suggestion has been since echoed often by others; and under the energetic leadership of President Cole, the trustees and faculty of Wheaton at last induced Mrs. Wheaton to consent to sit for a new portrait. Mr. John W. Alexander, universally acknowledged to be one of the most distinguished of American artists, was selected for the task. The result is one of the greatest artistic portraits of the year—possibly of the decade. It is notable for simplicity of design and great breadth and sympathy of treatment; and forms not only a permanent appeal to the loyal sentiment of Wheaton but a substantial addition to its genuine art treasures.

The ceremonies attendant upon the unveiling were held in the fine new gymnasium and were fittingly brief and simple. After an ample collation in the main seminary building, trustees, faculty, *alumnae* and guests passed through the blossoming orchard to the large hall, on the stage of which stood the portrait, veiled with a sheet of trailing greenery and flowers. Mrs. J. W. Lincoln presented the portrait on behalf of Mrs. Wheaton. Dr. Plumb accepted for the trustees and Mrs. Estelle Merrill and Mrs. Clark also spoke.

The speeches and songs were all appropriate. The highest note in beauty and in power sounded in President Cole's fine poem.

This old and cherished institution is undoubtedly enjoying the most successful administration in its long and honorable history.

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One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

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"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me, and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster Coffee." Name given by Postum Co., Battle Creek, Mich.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 29—June 4. What Christian Endeavor Is Doing in Mission Lands. Luke 1: 49-55.

Two circumstances make the consideration of this topic specially timely. One is the fact that Dr. F. E. Clark is just completing another Christian Endeavor journey round the world via San Francisco, Hawaii, Samoa, New Zealand, Tasmania, Australia, South Africa and England, and on the date which this paper bears he is expected to be present at the opening of the convention of British Christian Endeavorers in London. At points already visited he has been greeted by large and enthusiastic audiences. The other circumstance of timely interest is the approaching return of Rev. F. S. Hatch to this country after three years' service as general secretary for India. His duties have necessitated traveling all over India, and his letters from time to time have shown that Endeavor is a sturdy plant in India, as well as in America. Writing to the *Springfield Republican* from Ningpo, China, under date of March 29, he says:

My farewell journey of 3,000 miles in India was not restful, although very encouraging. In this brief tour along the Chinese coast I have been invited to speak more than thirty times, and my Japanese itinerary, just received, promises a month of similar activity.

On this Chinese tour Mr. Hatch had as his companion Rev. G. W. Hinman, general secretary for China, who says in a letter to the *Endeavor World*:

Mr. Hatch's addresses have been a great help in stimulating interest, and we have had large meetings of foreigners and natives in Canton, Hongkong, Amoy and Foochow, several meetings in each city, in the largest churches available.

It is not simply to create an interest in Christian Endeavor that President Clark and Secretaries Hatch and Hinman take these long and tiresome journeys. They go in response to a spontaneous demand from little groups of native Christians that have themselves come naturally into the Endeavor movement. It could hardly be otherwise. Our missionaries keep apprised of the best methods employed by churches at home, and long before Dr. Clark made his first world journey full-fledged Christian Endeavor societies had sprung up and were doing good work here and there through the Orient. Today nearly one-fifth of the 64,439 Endeavor Societies in the world are in lands other than the United States. To be sure, about 13,000 are in Great Britain and 4,000 more in Canada, but distinctively mission lands furnish a good quota too. Africa has 141, China 188, India 500, Japan 115, Turkey 75.

What does all this mean to the average Endeavorer at home? First an increase of enthusiasm and added inspiration for local problems. In many communities societies are weak and their members discouraged. It will pay them to look beyond the bounds of the village or the city, to pass by sneers and criticisms in order to feel the touch of the shoulder with solid phalanxes of Christian Endeavor the world over. Think of the volume of testimony that rolls up unceasingly all day Sunday, think of the brave witness of Endeavor lives through the week in every clime!

And another thing to gain from the success of Endeavor in mission lands is a larger conception of the place of sacrifice in the Christian life. To be a Christian Endeavorer in Africa or India or China often involves a break with one's family, and the endurance of persecution, but the record of things sacrificed and things accomplished by Christian Endeavorers would constitute no mean part of the missionary annals of the last ten or fifteen years.

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In and Around Boston

The Missionary Vessel

The Morning Star, for that is to be the name given to the new missionary vessel for Micronesia, will be fully ready for inspection on Thursday, Friday and Saturday of next week, May 26-28. More time than was anticipated is required for her refitting. She will be at Commercial Wharf, Boston, to receive her multitudinous shareholders.

Congregational Problems Discussed

Pilgrim Hall was quite well filled last Monday morning by ministers and others to hear a discussion of what Rev. J. G. Taylor had previously presented as vital problems of Congregational churches. In a résumé Mr. Taylor presented such problems as the prayer meeting, Sunday evening service, relation of benevolent societies to the churches and of outside societies such as the Christian Endeavor, and the necessity for closer fellowship and more centralized organization of the churches. These are vital problems which press for solution. Several of the brethren followed with reminiscences, confession and testimony, and some discussed the subjects presented by the leader, but the most important matters were hardly reached when the time for adjournment came.

Two Recruits for India

A pleasant event at Chestnut Hill, Brookline, last Saturday, was the marriage of Miss Mary S. Whitcomb, daughter of William W. Whitcomb, to Mr. Alden H. Clark, son of Prof. J. B. Clark of Columbia University, the well known economist. Pres. L. C. Seelye and Rev. G. A. Gordon, D. D., officiated. The groom is a graduate of Amherst College and Union Seminary and the bride of Smith College. Both are under appointment by the American Board for the Marathi Mission of India. Mr. Clark has been pursuing special studies at Columbia to fit him for his field,

A FOOT RACE

Minister vs. Boy

"Facts are facts and stubborn things indeed," says a Michigan clergyman who had a memorable food experience.

"The fact is when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad, is very nervous owing to physical organs impaired and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March when I commenced using Grape-Nuts according to directions, and have continued their use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63rd year.

"To demonstrate this fact I proposed a foot-race with my 11-year old boy who was very fleet on foot, and he being bare-foot imagined he could outrun his Pa but I was besting him until a slip of my foot on a muddy place caused me to stumble and I found myself rolling in the mud in the road. I soon found my footing again undamaged and had to join in a good, hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me, for I am confident that had it not been for the help this excellent food supplied, I would today have been past recovery. Instead of growing old now, I feel younger than I have for years with more mental strength as well as physical and can preach better sermons than ever before." Name given by Postum Co., Battle Creek, Mich.

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taking a course in Hindu religions and examining the economic side of famines and of famine relief. It is gratifying to see young persons of such caliber, culture and devotion coming forward as missionary volunteers. Mrs. Clark, a granddaughter of the late Rev. R. F. Lawrence, D. D., of Claremont, N. H., joined Union Church, Boston, at eight years of age. Plymouth Church, Minneapolis, with which Mr. Clark was formerly connected, has assumed the support of both him and his wife, who has been of late years a member of the Old South Church, Boston. The ordination was to take place at Minneapolis on Friday of this week and about the last of June Mr. and Mrs. Clark sail for India. They will spend the summer traveling in Europe with Professor Clark.

Noteworthy Days at Berkeley Temple

The installation of Rev. Allen A. Stockdale and the celebration of a seventy-fifth anniversary have made the current week an unusual one at Berkeley Temple. Rev. W. H. Allbright, D. D., was moderator of the council, and Mr. Stockdale in his paper and replies to questions showed his firm grasp on fundamental truths and a spirit of hopefulness and youthful enthusiasm that delighted his hearers. His interest in religion from childhood, his directness and ardor brought from his Methodist environment, his good humor and his confidence in the future of his new church constitute an excellent foundation for his work. The sermon was preached by Rev. F. J. Van Horn, and Professor Buell of Boston University offered the installing prayer.

On Tuesday evening came a special service, commemorating the seventy-fifth anniversary, with addresses by Rev. Lawrence Phelps, Rev. A. H. Plumb, D. D., Deacon J. A. Torrey and Rev. C. A. Dickinson. Mr. Thomas Todd, a member of the church when Dr. Wright was pastor, presided.

A Joyful Celebration in Wakefield

This church, which has long worshiped in one of the most beautiful edifices in this section, has new cause for gladness in having completed the payment of the debt thereon. The consummation of twelve years' effort in this direction was celebrated May 11, by a service of rededication, including an address by Pres. D. N. Beach, D. D., a former pastor, and congratulatory words by Rev. D. A. Newton of Winchester and Rev. H. A. Heath, pastor of the local Baptist church. A cut and description of the building appeared in our columns at the time of original dedication in March, 1892. Rev. A. P. Davis and his people have abundant cause for congratulation on this happy outcome of their united labors.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 13

Mrs. J. C. Labaree presided, while Mrs. Capron, Mrs. Lamson and Mrs. Judson Smith also made short addresses.

Missionaries in Japan were reported and prayerfully remembered. An interesting account was given of the "Down the hill" meeting for women in Harpoot, conducted by Mrs. Knapp, when twenty or thirty meet in some mud-walled house and listen attentively to religious instruction made practical.

Mrs. W. N. Carr gave a telling illustration of consecrated earnings so limited and yet so generously shared with the Lord's work, that the ratio shows wonderful possibilities for those who have the ordinary comforts of life, not to speak of those who possess every luxury.

The semiannual meeting of the Woman's Board, to be held in Park Street Church, Boston, Thursday, May 26, morning and afternoon, promises an interesting program. Salient facts connected with the work at both ends of the line for the last six months will be given. Missionaries from Turkey, India, China and Micronesia will make addresses, and Mrs. Lamson, as good as a missionary, will tell of her recent visits in Mexico.



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